

The Historie of the  
great and mightie kingdome  
of *China*, and the situation  
thercof:

Togither with the great riches, huge  
Citties, politike gouernement, and  
*rare inuentions in the same.*

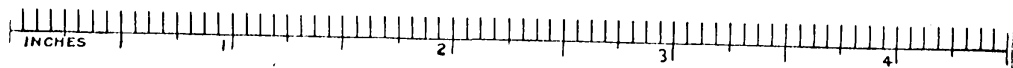
Translated out of Spanish by R. Parke.



L O N D O N.

Printed by *I. Wolfe* for *Edward White*,  
and are to be sold at the little North  
doore of *Paules*, at the signe  
of the Gun.

1588





To the Right worshipfull and famous  
Gentleman, M. Thomas Candish Esquire,  
*increase of honor and happie  
attempts.*

**T**is now aboute five and thirty yeares  
passed, right worshipfull, since that  
young sacred, and prudent Prince,  
king *Edward* the sixt of happie me-  
morie, went about the discouerie of  
*Cathaia* and *China*, partly of desire  
that the good young king had to en-  
large the Christian faith, and partlie  
to finde out some where in those re-  
gions ample vent of the cloth of England, for the mischiefs  
that grew about that time neerer home, aswel by contempt  
of our commodities, as by the arrestes of his merchantes  
in the Empire, Flanders, France, and Spaine: foreseeing  
withall how beneficiall ample vent would rise to all de-  
grees throughout his kingdome, and specially to the infi-  
nite number of the poore sort distressed by lacke of worke.  
And although by a voyage hereuppon taken in hande for  
this purpose by Sir *Hugh Willobie*, and *Richard Chancellour*  
a discouerie of the bay of Saint *Nicolas* in *Russia* fell out,  
and a trade with the *Muscovites*, and after another trade  
for a time with the *Persians* by way of the *Caspian* sea en-  
sued, yet the discouerie of the principall intended place  
followed not in his time; nor yet since, vntill you tooke  
your happie and renowned voyage about the worlde in  
hande, although sundrie attempts, at the great charges  
of diuers honorable and well disposed persons, and good  
worshipfull merchantes and others haue beene made since  
the death of that good king, in seeking a passage thi-  
ther



## The Epistle

ther both by the North-east, and by the Northwest. But since it is so (as wee vnderstande) that your worshippe in your late voyage hath first of our nation in this age discovered the famous rich Ilandes of the *Luzones*, or *Philippinas*, lying neare vnto the coast of *China*, and haue spent some time in taking good view of the same, hauing brought home three boyes borne in *Manilla*, the chiefe towne of the said Ilands, besides two other young fellows of good capacitie, borne in the mightie Iland of *Iapon*, (which hereafter may serue as our interpreters in our first traficke thither) and that also your selfe haue sailed along the coast of *China*, not farre from the Continent, and haue taken some knowledge of the present state of the same, and in your course haue found out a notable ample vent of our clothes, especially our kersies, and are in preparing againe for the former voyage, as hee that would constantly perseuer in so good an enterprise: we are to thinke that the knowledge and first discouerie of the same, in respect of our nation, hath all this time bene by the Almighty to you onely reserved, to your immortall glorie, and to the manifest shew of his especiall fauour borne towards you, in that besides your high and rare attempt of sailing about the whole globe of the earth, in so short a time of two yeares and about two monethes, you haue shewed your selfe to haue that rare and especiall care for your countrie, by seeking out vent for our clothes, that ought vpon due consideration to moue many thousands of English subjects to pray for you, and to loue and honor your name and familie for euer. For as you haue opened by your attempt the gate to the spoile of the great and late mightie, vniuersall, and infested enimie of this realme, & of all countries that professe true religion: so haue you by your great care wrought a way to imploie the merchants of Englande in trade, to increase our Nauie, to benefite our Clothiers, and (your purpose falling out to your hoped effect) to releue more of the poorer sort, then all the hospitals and almes houses can or may, that haue bene built in this realme, since the first inhabiting thereof.

And Sir, if to this your late noble attempt, it might please

## Dedicatorie.

please you, by your incouragement, and by the help of your purse to adde your present furtherance for the passage to be discovered by the northwest, (for prooffe whereof there bee many infallible reasons, and diuerse great experiences to be yeelded) our course with our commodities to the rich Iland of *Iapon*, to the mightie empire of *China*, and to the Ilandes of the *Philippinas*, for the vent that you haue found out, should be by the halfe way shortened, and you should double and manyfolde treble the credite of your former late enterprise, and make your fame to mount, and your selfe to liue for euer in a much higher degree of glorie, then otherwise it might be, or that by any other mean you could possibly deuide: In which action to highly importing the generall state of this lande I haue perfect experience that many worshipfull and wealthie marchants of this citie and other places would most willingly ioyne their purses with yours: and to play the blabbe, I may tell you they attende nothing with greater desire and expectation, then that a motion hereof being made by some happie man, your selfe and they might friendly and seriously ioyne together for the full accomplishing of this so long intended discouerie. And to descende to some particulars, there is one speciall reason that giueth an edge vnto their desires, proceeding from the late worthie attemptes of that excellent and skilful pilot *M. John Davis*, made for the search of the aforesaid northwest passage these three late yeares, hauing entred into the same foure hundred leagues further than was euer hitherto thoroughly knowen, and returned with an exact description thereof, to the reasonable contentment for the time, of the aduenturers, and chiefly of the worshipfull *M. William Sanderfon*, whose contributions thereunto, although they haue bene verie great and extraordinarie, yet for the certaine hope or rather assurance that he conceiueth vpon the report of the Captaine himselfe and all the rest of any skill employed in these voyages, remaineth still constant, and is readie to disburse as yet to the freshe setting on foote of this enterprise. entermitted by occasion of our late troubles, euen this yeare againe for the finall perfection of so profitable and honorable a discouerie, a

## The Epistle

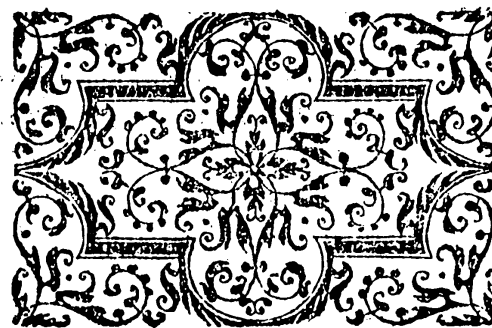
farre greater portion then in reason would be required of any other man of his abilitie. And albeit sir, that you haue taken in your late voyage, besides the knowledge of the way to *China*, the intelligence of the gouernement of the cuntry and of the commodities of the territories and prouinces of the same, and that at the full, according to the time of your short abode in those partes, yet neuerthelesse for that of late more ample vnderstanding hath beene in more length of time, by woonderfull great endeouour taken by certaine learned Portingals and Spaniardes of great obseruation, and not long agoe published in the Spanish tongue, I haue for the increase of the knowledge of the subiectes of Englande, and specially for the illuminating of the mindes of those, that are to take the voyage next in hande to *Iapan*, *China*, and the *Philippinas*, translated the same worke into english, and committed it to print, passing ouer *Paulus Venetus*, and sir *Iohn Mandeuill*, because they wrote long agoe of those regions: which labour to say trueth, I haue vndertaken at the earnest request and encouragement of my worshipfull friend Master *Richard Hakluyt* late of Oxforde, a gentleman, besides his other manifolde learning and languages, of singular and deepe insight in all histories of discoverie and partes of Cosmographie: who also for the zeale he beareth to the honour of his cuntry and countrimen, brought the same first aboue two yeares since ouer into this court, and at this present hath in hande a most excellent and ample collection of the sundrie trauailes and nauigations of our owne nation, a matter long intended by him, and seruing to the like beneficiall and honorable purpose, which I hope will shortly come to light to the great contentation of the wiser sort. In the meane season, hauing nowe at length finished according to my poore skill and leasure this my translation, I thought best to dedicate and commend the same to your worshipfull patronage, as the man that I holde most worthe of the same, and most able of our nation to iudge aright of the contentes thereof, and to correct the errors of the author whensoever you shall meete with them: beseeching you to accept in good part the trauaile and good meaning

## Dedicatorie.

meaning of the translator: and so wishing vnto you, health, increase of knowledge, with fortunate and glorious successe in your further couragious attempts, I leaue you to the protection of the almightie.

From London the first of Ianuarie, 1589.

Your worships alwaies to command,  
Robert Parke.



## The Printer, to the Christian reader.

**W**Hereas (good courteous Reader) in this historie describing the kingdome of China, with the countries there adiacent, thou shalt finde many times repeated, and that in some thing: too gloriously, the zeale of certaine Spanish Friers that laboured in discoverie of the saide China, and the declaration of certaine myracles (but falsely reported) by them to haue beene wrought, together with examples of diuerse their superstitious practises: which happily may giue offence vnto some in reading: thou must vnderstande that this is to be rather imputed vnto the first writer of this historie in spanish, than to any fault of mine: for the Spaniardes (following their ambitious affections) doo vsually in all their writings extoll their owne actions, euen to the setting forth of many vnruthes and incredible things: as in their descriptions of the conquestes of the east and west Indies, &c. doth more at large appeare. Notwithstanding all which, our translator (as it seemeth) hath rather chosen to be esteemed fidus interpres, in truely translating the historie as it was, though conteyning some errors, then to be accounted a patcher or corrupter of other mens workes.

But howsoeuer, either our first authour, or the translator, haue shewed themselues affectioned, sure I am, that the knowledge of this kingdome, will not onely be pleasant, but also verie profitable to our English nation: and by playing the good Bee, in onely accepting herein that which is good, I doubt not, but the reading of this historie will bring thee great contentment, and delight.

Vale.



## The Historie of the mightie kingdome of China, in the which is contained, the notable things of that kingdome, touching that which is naturall.

### CHAP. I.

The description of the kingdome and the confines that it hath belonging.



**T**his great and mightie kingdome of China, which we do meane to treat of in this Historie, hath beene discovered by clere and true notice, within this tenne yeares, by Spanyards that were dwellers in the Ilands Philippinas, that are three hundred leagues distant from the said kingdome: Notwithstanding, that long time befoze, there was relation giuen, by way of the Boztingall Indias, by such as dwelt in Macao, and did trafike to Canton, a citie of the same kingdome of China. But this was by relation so, that the one nor the other could satisfie, for that there was founde varietie in that which was true, till the yeare of 1577. Frier Martin de Gorrada prouincial of the Augustine friers, who were the first discoverers of the said Ilands Philippinas, and ministred first the holy baptisme amongst them, with his companions, frier Hieronimo Martin, Pedro Sarmiento, and Wyghell de Loarcha chiefe officers of the citie of Marrila in the said Ilands, by the order and commandement of Guido de Laballares gouernour thereof, did enter into the saide kingdome of China, led and gouerned by a captaine belonging to the king of the said kingdome called Omoncon.

Of the coming of this Omoncon, vnto the Ilands Philippinas, and of his hardines to carrie the aforesaid vnto the

A

finis

firme land, he being commanded to the contrarie vpon paine of death, and how he was receiued, and great courtesie shewed, and of other things verie curious, you shall finde in the second part of this hystorie, where as is the substance and whole relation of all that was brought vnto the king of Spaine.

You shall vnderstande that this mightie kingdome is the Orientalest part of all Asia, and his next neighbour towards the Ponent is the kingdome of Quachinchina, whereas they doo obserue in whole all the customes and rites of China. The greatestt part of this kingdome is watred with the great Orientall Ocean sea, beginning at the Iland Aynan, which is hard by Quachinchina, which is 19. degrees towards the North, and compassing towards the South, whereas their course is North-east. And beyond Quachinchina towards the North, the Bragmanes doo confine, which are much people and verie rich, of golde, siluer and pretious stones, but in especiall, Rubies: for there are infinit. They are proude and halottie men, of great coage, wel made, but of browne colour: they haue had (but few times) warre with them of China, in respect for that betwixt both the kingdomes there are great and mightie mountaines and rockes that doth disturbe them. And harde vnto this nation toyneth the Patanes and Mogores, which is a great kingdome, and warlike people, whose head is the Gran Samarzan: They are the true Scythas or Massageras, of whom it is affirmed that they were neuer overcome by any other nation: they are a people well proportioned, and white: by reason they dwell in a cold countrie. Betwixt the West and the South is the Trapobana, or Samatra, a kingdome very rich of gold, pretious stones & pearles: and moze towards the South, are the two Lauas, the great and the lesse, and the kingdome of the Lechios: and in equall distance, are the Iapones: yet notwithstanding those that are moze indifferent to this kingdome are the Tartarians, which are on the selfe firme land or continent, and are alonely deuided by a wal, as shalbe declared in the 9. chapter of this booke. These Tartarians haue had many times wars with them of China: but at one time (as you shall perceiue) they got the whole kingdome of China, and did possesse the same for the space

space of 93. yeares, till such time as they of China did rebell and forced them out againe. At this day they say that they are friends one with another, and that is, for that they bee all Gentiles, and do vse all one manner of ceremonies and rites. They doo differ in their clothes & lawes, in the which the Chinas doth exceede them very much. The Tartarians are very yealow & not so white: and they go naked from the girdled vnto the feet, and they eate raw flesh, and do annoint themselves with the blood of raw flesh, for to make them moze harder and currish, by reason whereof they doo so stinke, that if the aire doth come from that part where they be: you shall smel them afar off by the strong sauer. They haue for certainty, the truth of the immortallitie of the soule (although it be with error) for they say that the soule doth enter into other bodies, and that soule that liued well in the first bodie, doth better it from poore to rich, or from age to youth: and if it liued euill, to the contrarie in worse. The sons of the Tartarians do very much obserue and keepe the commandement in obeying their parents, for that they do wholly accomplish the same without failing any iot of their will, vnder paine to be seuerly and publikelie punished. They confesse one God, whom they worship, & haue him in their houses carued or painted, and euery day they doe offer vnto it incense, or some other sweet smells: they do call him the high God, & do craue of him vnderstanding & health. They haue also another God, which they say is son vnto the other: they do call him Natigay: this is their God of terrestrial things. They haue him likewise in their houses, and euery time they go to eate, they do annoint his face with the fattest thing they haue to eate: that being done they fall to eating, hauing first giuen their gods their pitance. They are a kinde of people that verie seldome doo fable a lie, although their liues should lie thereon, and are verie obedient vnto their king: but in speciall in their warres, in the which euerie one doth that he is appointed to doo: they are led by the sound of a drumme or trumpet, with the which their captaines do gouerne them with great ease, by reason that they are trained vp in the same from their youth. And many other things are amongst them, in the which they do resemble them of China.

na, (who) if they did receiue the faith of our Lord Iesu Christ, it is to be belæued that the Tartarians would do the same, for that they are taken for men very durable, and do imitate verie much them of China.

### C H A P. II.

Of the temperature of the kingdome of China.

**T**he temperature of this mightie kingdome is diuersly, by reason that almost the whole bignesse thereof is from the South to the North, in so great a length, that the Island of Aynan being nere vnto this land in 19. degrees of altitude haue notice of some prouinces that are in more then 50. degrees, and yet they do vnderstand that beyond that, there bee more vpon the confines of Tartaria. It is a strange thing to be seene, the strange and great difference betwixt the colours of the dwellers of this kingdome. In Canton a mightie citie, whereas the Portugales had ordinarie trafficke with them of China, for that it was nigh vnto Macao, where as they had inhabited long since, and from whence they do bring all such merchandise as is brought into Europe: There is seene great diuersities in the colours of such people as doo come thither to trafficke, as the said Portugales do testifie.

Those which are borne in the citie of Canton and in all that coast are browne people, like vnto them in the citie of Fez or Barberie, for that all the whole countrie is in the said paralel that Barberie is in. And they of the most prouinces inwards are white people, some more whiter then others, as they draw into the cold countrie. Some are like vnto Spaniards, and others more yelow, like vnto the Germans, yelow and red colour. Finally in all this mightie kingdome, to speake generally, they cannot say that there is much cold or much heat, for that the Geographers do conclude and say it is temperate, and is vnder a temperate climate, as is Italy or other temperate countries, whereby may be vnderstood the fertilitie of the same, which is (without doubt) the fortreffe in all the world, & may compare with the Peru. and Nuova Espannia, which are two kingdomes celebrated to be most fertill: and for the verifica-

berification, you shall perceiue in this Chapter next following: wherein is declared such things as it doth yeeld and bring forth, and in what quantitie. And yet aboue all things (according vnto the sayings of fryer Herrada prouinciall and his companions, whose relation I will foollow in the most part of this hyssorie, as witnesses of sight) vnto whom we may giue certaine credite without any exception: They say that the countrie is so full of youth, that it seemeth the women are deliuered euerie moneth, and their children when they are little, are extreame faire: and the countrie is so fertill and fat, that it yeldeth fruit three or foure times in the yere, which is the occasion that all things is so good cheape, that almost it seemeth, they sell them for nothing.

### C H A P. III.

Of the fertilitie of this kingdome, and of such fruits and other things as it doth yeeld.

**T**he inhabitants in this countrie are perswaded of a truth, that those which did first finde and inhabite in this lande, were the Jewes of Ioseph (who after they had trauelled from Armenia, wheras he Arke stayed; wherein God did preserve their grandfather from the waters of the flood) went seeking a land to their contentment: and not finding a countrie of so great fertilitie and temperature like vnto this, wherein was all things necessarie for the life of man, without comparison: they were compelled with the abundance thereof for to inhabite therein, vnderstanding that if they should search thoroughout all the world they should not finde the like: and I thinke they were not deceived, according as now it is to be seene, and what may be considered in the proces of this chapter, of such fruits as the earth doth yeeld. And although there is declared here of such as shall suffice in this worke, yet is there left behind a great number more: of whose properties, as well of herbes and beasts, which of their particulars may be made a great volume, and I do beleue that in time there will be one set forth.

The great trauell and continual labour of the inhabitants

of this countrie, is a great helpe vnto the goodnes and fertilitie thereof, and is so much that they do neither spare nor leaue mountaines nor vallies, neither riuers, but they do sow and plant all such things as they perceiue that the place wil yeeld, according vnto the goodnesse thereof: as orchards with fruite, great fields of wheat, barlie, rice, flaxe and hempe, with many other things: all which traueile vnto them is verie easie, remembering with what great libertie they do enioy their goods, and the great & infinit number of people that there is, as well for handie craftes as for to till and cultivate the ground. In all this mightie countrie they doo not suffer vacabunds nor idle people, but all such (ouer and aboue that they are greivouslie punished) they are holden for infamous: neither doo they consent nor permit any of them that are naturally borne there, to go out of their countries into other strange countries, neither haue they any wars at this present: which was the thing that in times past did consume much of their people. The king dooth content himselfe onely with his owne kingdom, (as one that is helde the wisest in all the world.) Beside all this they are naturally inclined to eate and drinke wel and to make much of themselves, in apparell, & to haue their houses well furnished with household stuffe: and to the augmenting hercof, they doo put themselves in great labor & traualle, and are great dealers and traffickers: al which with the fertilitie of the countrie aboue said, is the occasion that inslie it may haue the name to be the most fertilest in all the whole world.

This country doth yeeld all kind of herbs, as doth Spaine, and of many kindes mo: also all manner of fruites, like as in Spaine, with diuers other sorts: the names whereof are not yet knowne, for that they do differ very much from ours, but yet the one and the other are of a marueilous excellent tast, as they doo say. They haue three sorts of Dzenges, the one verie swete which doth exceede sugar in their sweetnesse: the other sort not so swete as the first: the third sort are somewhat sower, but verie delightfull in the tast. Also they haue a kinde of plummies that they doo call Lechias, that are of an exceeding gallant tast, and neuer hurteth any body although they should

Excellent  
plummies.

eate.

eate a great number of them. It yeldeth great abundance of great melons, and of an excellent saueur and tast, and berie bigge. Also a kinde of russet apples that be very great, of a good tast. I doo not heere declare of other fruites, nor of their names, because I will not seeme tedious vnto the reader, nor spende the time herein, but will treat of other things of moze importance.

In all parts of this kingdome, there is great store of sugar, which is the occasion that it is so good cheape: for you shall haue a quintall of verie excellent white and good sugar, when it is most dearest, for the value of five ryals of plate. There is great abundance of honie, for that their delight is in hiees, by reason whereof not only honie, but waxe is very good cheape: and there is so great quantity therof, that you may lade ships, yea flectes thereof. They do make great store of silke and excellent good, and giue it verie persite colours, which dooth exceed very much the silke of Granada, and is one of the greatest trades that is in all that kingdome.

The beluets, damaskes, sattens, and other sortes of webs which is there made, is of so small price, that it is a wonder to speake it, in especiall vnto them that doo know how their prizes be in Spaine and in Italie: They do sell none of their silkes there by the yard, neither any other kinde of websterie, though it be linnen: but by the waight, wherein there is least deceit. They haue great store of flaxe, wherewith the common people doo apparell themselves: also hempe for the cawking of their ships, and to make ropes and halers. And on their drie and tough landes, although they be stonie, they gather great store of cotton wooll. They doo sowe wheate barlie, rye and oates, and manie other kindes of graine: and the one and the other doo yeelde great increase. In the marriish groundes, (of which there be many) by reason of moyst and great abundance of riuers that be in this countrie, they doo sowe rice, which is a common victuall of mantinient vnto all people of the kingdome, and vnto them that dwell neere them: and they doo gather so greate abundance, that when it is most dearest you shall haue a haneg for a ryall of plate: of the which and of all

Excellent  
white sugar  
good cheape.

Honie & waxe.

Excellent  
good silke.

Great store  
of flaxe and  
hempe.

Cottō, wooll,  
wheate and  
barlie, rie,  
oates.

Great abun-  
dance of rice.



other graincs aforesaid, the countrie was wont to yeld thre and foure times in the yere there increase.

Chestnuts.

On their high grounds that are not good to be sowne, there is great store of pine trees which yelde fruit very sauorie: chestnuts greater and of better tast then commonly you shall finde in Spaine: and yet betwixt these trees they do sow Maiz, which is the ordinarie fode of the Indians of Mexico, and Peru, and great store of Panizo, so that they doe no leaue one fote of grounde vnswen. And of truely almost in all the whole countrie you shall not finde any ground, that is barren or without profite. What by the naturall vertue of the countrie, and also by the manuring and helping of it.

### CHAP. IIII.

Here I do proceed in the fertilitie of this kingdome, and of such things as it doth yeeld.

**B**esides the fertilitie of this countrie beforesaide, all the fields be verie faire to behold, and yelde maruelous odoriferous smells, by reason of the great quantitie of sweete flowers of diuers sorts. It is also garnished with the greene trees that be planted by the riues sides, and brookes: whereof there is great quantitie. And there is planted there, orchards and gardens, with banketing houses of great pleasure: the which they doe vse verie much for their recreation and auoyding the troubles of minde. The Loyties or Gentlemen doe vse to plant great forrests and thicke woods, whereas doe breed many wilde boozes, bucks, hares and conyes, and diuers other beasts: of whose skins they make very excellent fures, but in especiall of Martas Ceuellinas, of which there is a great number. There is great aboundance of muske, the which they do make of a little beast that doth feede of nothing else but of a roote which is of a maruelous smell. that is called Camarus, as big as a mans finger. They do take them & beat them with blowes till they be brused all to peeces: then they do put them in a place whereas they may soonest putrisie, but first they do bind very fast such parts, whereas the blood may run out of their brused bones all to peeces remaining within them.

All kind of beasts.

Excellent fures.  
Muske.

them. When after when they thinke they be putrisied, then they do cut out smal peeces with skinne and all, and tie them by like bals or rods, which the Portugals (who doth by them) do call Papos: And this is the finest that is brought out of all Indies (if there be no deceit bled in it) for many times they will put amongst it small peeces of lead, and other things of weight. There is also great store of kyne, that are so little. Great store worth, that you may buy a very good one for eight rials of of buffes. plate: & berles that are bought for halfe the money: one whole Deere, hogs venison is bought for two rials: great store of hogs, whose and goates, flesh is as hole some and good as our mutton in Spaine. There is great aboundance of goates, & of other beasts that are to be eaten: which is the occasion that they are of little value. The Great store flying foules that doe breed about the lakes & riues, are of so of wildfoule, great quantitie, that there is spent daily in small villages in that countrie many thousands, and the greatest sort of them are Teales. The fashion how they do breed and bring them by shalbe declared in a chapter particularly: for that which is said shal not seeme impossible. They be sold by waight, & like, foule soide by waight, wise rapons and hens, & for so smal balie, that two pounds of their flesh being plucked, is worth ordinarly two Foyes, which is a kinde of money like vnto the quarters of Spaine: A penie, hogs flesh, two pounds for a Foy and a halfe, which is 6. marauadiz. Likewise all other victuals after the same rate, as it doth plainly appeare by the relation made by the friers.

There are also many herbes for medicines, as very fine Reubarbe, and of great quantitie: and wood called Palo de china: great store of Nutmegs, with the which they may lade hearbs. Four hundred of Nutmegs for six pence. Cloues are pound for 3 pence: the like of pepper. I do leaue to speake of many other hearbs medicinable & profitable for the vse of man: for that if I should write the particular vertue of euerie of them, it would require a great volume. Of fish, both swimming and shell fish of all sorts, that they haue with them is to be wondred at: not onely vpon the sea coasts, but also in the remote places of that kingdome, by

Reubarbe and other medicinall hearbs.

Four hundred of Nutmegs for six pence.

Cloues are pound for 3 pence: the like of pepper.

Sinamom 25. pound for two shillings.

Wines of  
gold and sil-  
uer & other  
mettals.  
Iron and  
steele 4. Mil-  
ling a quintal  
Silver is  
more worth  
then gold.  
Great store  
of pearles.

by reason of the great riuers, which be nauigable vnto such places. Besides all this it is verie rich of mines of golde and silver, and other mettals, the which (gold and silver excepted) they do sell it so good cheape that a quintal of Copper, yron or Steele is to be bought for eight rials of plate. Golde is better cheape there then it is in Europe, but silver is more worth. There is founde great store of pearles in all this kingdome: but the most part of them are not rounde, by the which you may gather and vnderstande the goodnesse and fertilitie of the same. And that the first that did discover and inhabite that kingdome, were not deceiued for that they founde all things necessarie vnto the preserving of the life of man, and that in abundance: for the which with iust reason, the inhabitants may thinke themselves to possesse the best and fertilest kingdome in all the whole world.

## CHAP. V.

Of the antiquitie of this kingdome.

As before is said, this kingdome is of so ancient antiquity that there is opinion, that the first that did inhabite this countrie, were the Penbines of Poe. But the light which is found in the histories of China, is that from the time of Vitey, who was their first king, and did reduce their kingdome vnto an empire, and hath and doth indure vnto the king that now rayneth: as you shall vnderstand in the place where we shall make mention of the kings of that countrie, whereas you shall vnderstand by iust computation, that vnto this day, there hath reigned naturall and vsurped to the number of 243. kings. The sonne doth succede the father in the kingdome, and for want of a sonne, the next kinsman doth succed: and for that they do take (after the vse of the emperors of Turkie) so many wives as pleaseth them: it seldome falleth out to lacke heires, for that the first sonne that is borne of either of his wives is right heire vnto the kingdome: and the rest of his sonnes he doth appoint them cities where as they do dwell priuately: and there they are prouided of all things necessarie for them, conformable vnto their degrees, with expresse com-  
mission

mission vpon paine of death, neuer to go out of them, neither to returne vnto the court, except they be sent for by the king. So after this conclusion, all those that are kinsfolke vnto the king, are resident and kept in a mightie and populous cite, called Caufi, whereas those whome the king and his coun-  
sel do thinke and see to be men of great wisdom, or giuen to martiall affaires, they doo commande that they neuer goe forth of their houses, to auoide occasions of suspition wherby might grow alterations and treasons against the king. The dwelling places of these prouinces, are mightie and of a huge bignesse: for that within the compasse of them, they haue all manner of contentment necessary for them: as gardens, orchards, fishing ponds of diuers sorts, parkes and groues, in the which are all kinde of flying foules, fish and beasts, as are to be found in the mountaines and riuers. And it is walled round about with a stone wall, so that euery house of these seemeth to be a towne. They giue themselves much vnto musicke, wherewith they doo passe away the time. And for that they are giuen to pleasure and ease, they are commonly corrupt and fatte, verie faire conditioned and quiet, liberall vnto strangers. These princes in what place so euer they are: the gouernours of the cities are bound to visite them euery festi- uall day. Likewise if they doo passe on horsebacke by their doores, they must alight and walke on foote while they haue passed it: and if they be borne in a litle chaire, likewise to come out of the same, and to walke on foote with silence, till they be past. And for that they shall not plead ignorance, the gates of these princes houses are all painted red: so that they being brought by from their youth, in this straight close and idle life, it is not vnto them tedious, but dooth rather reioyce in the same.

The mightie  
city of Caufie.

## CHAP. VI.

The bignesse of this kingdome of China, and of such mea-  
sures as they do vse in trauaile.

This mightie kingdome which we commonly call China, without knowing any cause or foundation wherfore we  
shoulde



should so call it. Those countries neere ioyning vnto the same, do call it Sanglei : and they in their naturall toounge do call it Taybiner, the which is to be vnderstood, nothing but a kingdome: and is the most biggest and populous that is mentioned in all the world, as it shalbe apparant in the discourse of this hytorie, and in the wonderfull things that shalbe treated of in the next chapter following. All the which is taken out of the bookes and hytories of the said Chinos, whereas they do make mention of the mightinesse thereof, and of the 15. prouinces that are comprehended in the same: The which bookes and hytories were brought vnto the citie of Manilla, printed and set forth in China, and were translated into the spanish tooong, by interpreters of the saide nations. And for that they were baptised and became Chyistians: they remaine as dwellers amongst vs in these Ilandes, the better to obserue and keepe the lawes of baptisme, and to flie the paine & punishment the which they should receiue for doing the same: for that they turned Chyistians and receiued the faith without the license of the king and counsell, which is forbidden vpon paine of death, and is executed with great violence, and without remission. This mightie kingdome is in circuit or compasse about 695 16. Lie, which is a kind of measure that they do vse: which being reduced into the spanish account, is almost 3000. leagues, and in length 1800. leagues, this is to be vnderstood the whole 15. prouinces: the which are garnished with many cities and townes, besides a great number of villages, as you may plainly see in the chapter following. By the said booke it is found that the Chinos haue amongst them, but only three kind of measures: the which in their language are called Lii, Pu, and Icham, which is as much to say, or in effect, as a forlong, league, or forney: the measure which is called Lii, hath so much space as a mans voice in a plaine ground may bee heard in a quiet day, halowing or whooping with all the force and strength he may: and ten of these Liis maketh a Pu, which is a great spanish league: and ten Pus maketh a dayes iourney, which is called Icham, which maketh 12. long leagues. By the which account it is founde that this kingdome hath the number of leagues as

The China  
is in compas  
3000. leagues  
and 1800.  
leagues long.

as afoze is saide: Yet by the account of other bookes, they do finde it bigger and of more leagues. Yet frier Martin de Herrada, prouinciall of the austen friers in the Ilands Philippinas, who is an excellent Geometrician and Cosinographer, did cast the account with great diligence, by their owne descriptions, and doth finde it to amount vnto the sum afoze said, to be 1800. leagues long, and 3000. leagues in compasse, beginning at the prouince of Olam, which is that towards the South, and nearest vnto Malacia, and so along the countrie towards the North east, for the space of 600. leagues.

### CHAP. VII.

Of the 15. prouinces, that are in this kingdome.

This mightie kingdome is deuised into fifteene prouinces: that euery one of them is bigger then the greatest kingdome that we doe knowe: and to be in all Europe. Some doe esteeme those cities to be metropolitans, where as is resident, the gouernors, presidents, or vizkies, which in their natural tooong are called Cochins: of the prouinces, two of them which are called Tolanchia, and Pagua, are gouerned by the king in person, with his royall counsel. The occasion why the king is alwayes resident or abiding in one of these two prouinces, which are two of the mightiest, and most popularl of people, is not for that in them he is most at his content, or receiue more pleasure in them then in any of the other: but onely for that they doe confine vpon the kingdome of Tartaria, with whom in times past they had ordinary and continuall wars: and for that the king might with more ease put remedie in such harmes receiued, and defend with better oportunitie the rage of his enimie, he did ordaine and situate his pallace and court in them two. And for that it hath bene of antiquitie many yeeres past, it hath remained hitherto, and appeareth to continue still the habitation of the kings of that kingdome, as by desert for the excellencie of the climate, and abundance of all things necessarie.

The names of the fifteene prouinces are as followeth: Pagua, Foquiem, Olam, Sinsay, Sissuan, Tolanchia, Canlay, Oquiam,

Oquiam, Aucho, Honan, Xanton, Quicheu, Chequeam, Susuan, and Saxij. Almost all these prouinces, but in particular tenne of them which are alongst the sea coasts, are full of deepe rivers of sweete water and nauigable, upon whose branches are situated many cities and towne, whereof you may not onely haue the number of them, but also their names: for that these Chinos are so curious people, that in their books are named besides the cities and towne, the banketing houses and houses of pleasure, which the gentlemen haue for their recreation. And for that it will be more trouble then profits to enlarge any further in this matter, I will refer it vnto the next chapter, where I will intreate of the cities and towne, that either of these prouinces hath, and passe ouer all the rest, as not necessarie: for our intent is to set forth the bignes of this kingdome.

## CHAP. VIII.

Of the cities and towne that euery one of these prouinces hath in himselfe.

These fifteene prouinces, which with better truth might be called kingdomes, according vnto the greatnes of them as you may perceiue by the number of cities and towne that each of them hath, besides villages, the which if I should adde herevnto, would be an infinite number.

The number of cities & towne that euery prouince hath. First, the prouince of Pagua, where as ordinarily the king and his counsell is resident, hath 47. cities and 150. towne,

Canton	hath 37. cities and 190. towne.
Foquien	hath 33. cities and 99. towne.
Olam	hath 90. cities and 130. towne.
Synsay	hath 38. cities and 124. towne.
Sisuan	hath 44. cities and 150. towne.
Tolanchia	hath 51. cities and 123. towne.
Cansay	hath 24. cities and 112. towne.
Ochian	hath 19. cities and 74. towne.
Aucho	hath 25. cities and 29. towne.
Honan	hath 20. cities and 102. towne.

Xaton

Xaton	hath 37. cities and 178. towne.
Quicheu	hath 45. cities and 113. towne.
Chequeam	hath 39. cities and 95. towne.
Susuan	hath 42. cities and 105. towne.

By which account appeareth to be 591. cities and 1593. towne, beside villages and houses of pleasure, which are an infinite number: by the which you may consider, that this kingdome doth deserue to be called great, and compared with the best and principallst, that is heard of in all the whole world. The Chinos doe vse in their pronounciation to terme their cities with this syllable, Fu, that is as much to say, citie, as Tay-bin fu, Canton fu, and their towne with this syllable Cheu. They haue some villages that are so great, that it lacketh but onely the name of a towne. All their cities for the most part are situated by the rivers sides: such as are nauigable, the cities are moted rounde about, which make them to bee verie strong, not only the cities but towne are walled round about with high and strong wals of stone, one faddome high, and all the rest is of bricke, but of so hard a substance that it is not to be broken almost with pickaxes. Some cities hath their wals so broad, that 4. and 6. men may walke side by side on them: they are garnished with many bulwarks and towers, a small distance the one from the other, with their battlements & faire galleries, where as many times their vizropes dooth goe to recreate themselves with the gallant sight of the mountaines and rivers, with their fields so odoriferous. There is betwixt the wals of their cities & the moke of the same a broad space, that six horsemen may ride together, the like space is within, betwixt the walles and the houses, where as they may walke without impediment. Their wals are kept in such good reparation, by reason of their great care and diligence, that they seeme to be but new made, & yet in some cities there is founde mention of two thousand yeeres since the first foundation. In euery citie the king doth ordaine a Justice, and gieth him great rents onely to visit them, and make them to be renewed and repaired where as is requisite, and is done vpon the kings cost: for out of his rents in such cities & towne is giuen them all that is needfull to be asked. The high wals in all this king.

kingdome are made & kept plaine with great care & diligence, and the entering into the cities and townes are very sumptuous and with great maiestie, they haue thre or foure gates bound with yron very strong. Their streetes verie well paved, and so broad that 15. horsemen may ride together in them, and so straight, that although they be very long, yet you may discouer the end: On both the sides are portals, vnder which be their shops full of all sorts of merchandises very curious; and of all occupations that you will desire: In the streets a good space the one from the other, are made manie triumphall arkens of extreme beuotie: They are made of masons worke, verie curiously painted after the fashion of the old antiquitie of Rome: All their houses ordinarily haue three doores, that in the midst is great, the other be lesser, but of a marvellous gallant proportion: The king is alwayes resident in the citie of Suntien, which in their language is as much to say, the citie of heauen. Of which citie the Chinos do declare many things which seemeth to be true, for that if you do talke with many of them, and at sundrie times and places, yet do they not varie the one from the other: and according to their report, it should be greatest in all the worlde, in these dayes. They who do make it to be least, do affirme, that to goe from gate to gate leauing the suburbs, had need of a summers day and a good horse to do it: it is also called Quinsay, as Marcus Paulus doth call it.

The mightie  
citie called  
Suntien, or  
Quinsay.

#### CHAP. IX.

Of the wonderfull buildings in this kingdome, and of mightie wall or circuit in the same of 500. leagues long,

**I**n this kingdome in all places there be men excellent in architecture: and the necessities that they haue to build with is the best that is in the worlde. For as it is said in the chapter past, they haue a kinde of white earth of the which they make bricks, of so great hardnesse and strength, that for to breake them, you must haue pickaxes, and vse much strength: and this is the cause that in all the kingdome there is mightie buildings

buildings and verie curious. Putting apart the kings pallace where hee is resident in Taybin, (for of that you shall haue a particular chapter:) in all such cities that bee the heads of the prouinces, is resident a vizoy or gouernour, and dwelleth in the house that (in euery such citie) the king hath ordeined on his proper cost: all the which to conclude are, superbious and admirable, and wrought by marvellous art, and are as bigge as a great village, by reason that they haue within them great gardens, water ponds & woods compassed about: in the which (as it is declared in the 4. chapter) is great quantitie of hunt and flying foules. Their houses commonly be verie gallant, and after the manner of Rome, and generallie at the doores and gates of them are planted trees in gallant order: the which maketh a gallant shadow and seemeth well in the streets. All these houses are within as white as milke, in such sort that it seemeth to be burnished paper. The floares are paved with square stones verie broad and smooth: their feelings are of an excellent kind of timber, verie well wrought and painted, that it seemeth like damaske and of the colour of gold, that sheweth verie well: euery one of them hath thre courts and gardens full of flowers and herbes, for their recreation. And there is none of them but hath his fish poole furnished, although it be but small. The one side of their courts is wrought verie gallant: like as it is in counting houses, vpon the which they haue many idols carued, and wrought of diuers kinds of metals: the other thre parts or angles of their courts, are painted with diuers things of verie great curiositie. But aboue all things they are marvellous cleane, not onely in their houses, but also in their streetes: in the which commonly they haue thre or foure necessarie or common places of ease, verie curiously ordained and placed, for that the people being troubled with their common necessitie shall not soule the streetes, and therefore they haue this prouision: the like is vsed in all wayes throughout the kingdome. Some cities there be, whose streets be nauigable, as in Brussels in Flanders, Mexico in the Indians, and as in Venice in Italie: which is the occasion that they are better serued and provided, for that their barkes and boates doo enter laden with all kinde of victuals hard to their doores.

The highwayes throughout all this kingdome, are the best and gallantest paved, that euer hath bene discovered: they are verie plaine, yea vnto the mountaines, and they are cut by force of labour and pickaxes, and maintained with bycke and stone, the which by report of them which hath seene it, is one of the worthiest things that is in all the realme. There are many mightie bridges, and of a wonderfull making, & some brought vpon boats, as it is in Syuill: but in especiall vpon such riuers as are broad and deepe. In the citie of Fucheo, there is a towre right against the house of the kings chiefe receiuer, & it is affirmed by those that haue seene it, to surmount any building that hath bene amongst the Romanes: the which is raised and founded vpon fortie pillars, and euerie pillar is of one stone, so bigge and so high that it is strange to tell them, and doubtfull to the hearers to beleue it: for which cause I thinke it best not to declare it in particular, as I do in all things where as I doo finde it difficult to be beleued, and where I haue no certaine author to verifie the truth.

A wall of 500  
leagues long.

There is in this kingdome a defence of wall that is five hundred leagues long, and beginneth at the citie Ochyoy which is vpon the high mountaines, and runneth from the West vnto East. The king of that countrie which made it was called Tzintzon, and it was for his defence against the Tartaries, with whome he had warres: so that the wall doth shut vp all the frontier of Tartaria. But you must vnderstande that foure hundred leagues of the saide wall is naturall of it selfe, for that they be high and mightie rockes verie nigh together: but the other hundred leagues is comprehended the spaces or distance that is betwixt the rockes, the which he caused to be made by mens handes of verie strong worke of stone, and is of seuen fathom broad at the foote of it, and seuen fathom high. It beginneth at the partes of the sea, in the prouince of Canton, and stretcheth south by that of Paguia and Caulay, and doth finish in the prouince of Sufuan. This king for to finish this wonderful worke, did take of euerie three men one thorough his kingdome, and of five two: who for that they traualled in their labour so long a iourney, and into different clymes, (although that out of those prouinces that were nearest, there came great store of people) yet did they al-

most

most all perissh that followed that worke.

The making of this superbiuous and mightie worke, was the occasion that his whole kingdome did rise vp against the king, and did kill him, after that he had reigned fortie yeares, and also a sonne of his that was called Aguitzi. The report of this wall is helde to be of a verie truth, for that it is affirmed by all the Chinos that doo trafficke to the Ilands Philipinas and to Canton, and Machao, and bee all confirmable in their declaration as witnesses, because they haue seene it: and it is the farthest parts of all the kingdome, whereas none of vs vnto this day hath bene.

## CHAP. X.

Of the dispositions, countenance, with apparell and other exercises of the people of this countrie.

Both men and women of this countrie are of a good disposition of their bodies, well proportioned and gallant men, somewhat tall: they are all for the most part broad faced, little eyes and flat noses, and without bearde save onely vpon the ball of the chinne: but yet there be some that haue great eyes and goodly beardes, and their faces well proportioned, yet of these sorts (in respect of the others) are verie few: and it is to be beleued that these kinde of people doo procede of some strange nation, who in times past when it was lawfull to deale out of that countrie, did ioyne one with another.

Those of the prouince of Canton (which is a whot countrie) be browne of colour like to the Moores: but those that be farther within the countrie be like vnto Almains, Italians and Spanyardes, white and rebbe, and somewhat swart. All of the do suffer their nailes of their left hande to grow very long, but the right hand they do cut: they haue long haire, & esteeme it very much & maintaine it with curiositie: of both they make a superstition, for that they say thereby they shalbe carried into heauen. They do binde their haire vp to the crowne of their heade, in calles of golde verie curious and with pinnes of the same.

Great abundance of wool and good cheape.

Shoes and buskins of velvet.  
Great abundance of Harpers furs.

The garments which the nobles and principals do vse, be of silke of different colours, of the which they haue excellent good and verie perfitte: the common and poore people doo apparell themselves with another kinde of silke more coarser, and with linnen, serge and cotton; of all the which there is great abundance. And for that the countrie for the most part is temperate, they may suffer this kinde of apparell, which is the heauest that they doo vse: for in all the whole kingdome they haue no cloth, neither doo they suffer it to be made, although they haue great abundance of wooll, and very good cheape: they do vse their coates according vnto our old vse of antiquitie, with long skirts, and full of plaies, and a flappe ouer the brest to be made fast vnder the left side, the sleeves verie bigge and wide: vpon their coates they doo vse cassockes or long garments according vnto the possibilitie of either of them, made according as wee do vse, but only their sleeves are more wider. They of royall bloode and such as are constituted vnto dignitie, do differ in their apparell from the other ordinarie Gentlemen: for that the first haue their garments laide on with gold and siluer downe to the wasse, and the others alone ly garnished on the edges, or hem: they do vse hose verie well made and stitche, shoes and buskins of velvet, verie curious. In the winter (although it be not verie colde,) they haue their garments furred with beasts skins, but in especiall with Martas Ceuellinas, of the which they haue great abundance (as aforesaid) and generally they do vse them at all times about their necks. They that be not married doo differ from them that be married, in that they do kittle their haire on their foreheade, and weare higher hattes. Their women doo apparell themselves verie curiously, much after the fashion of Spaine: they vse many iewels of gold & pretious stones: their gownes haue wide sleeves, that wherewith they do apparel themselves is of cloath of gold and siluer and diuers sorts of silkes, whereof they haue great plentie, as aforesaid, and excellent good, and good cheape: and the poore folkes doo apparell themselves with velvet, vnshorne velvet and serge. They haue verie faire haire, and doo combe it with great care and diligence, as do the women of Genouay, and do binde it about their heade with a broad silke lace, set full of pearles and pretious stones,

and

and they say it doth become them verie well: they too vse to paint themselves, and in some place in excelle.

Amongst them they account it for gentilitie and a gallant thing to haue little feete, and therefore from their youth they do swadell and binde them verie straight, and do suffer it with patience: for that she who hath the least feete is accounted the gallantest dame. They say that the men hath induced them vnto this custome, for to binde their feete so harde, that almost they doo lose the forme of them, and remaine halfe lame, so that their going is verie ill, and with great trauell: which is the occasion that they goe but little abroad, and seldome times doo rise vp from their worke that they do: and was inuented one ly for the same intent. This custome hath indured manie yeares, and will indure many more, for that it is stablished for a law: and that woman which doth breake it, and not vse it with her children, shalbe counted as euill, yea shalbe punished for the same. They are very secrete and honest, in such sort that you shall not see at any time a woman at her window nor at her doores: and if her husband doo inuite any person to dinner, she is neuer scene nor eateth not at the table, except the guest be a kinsman or a very friende: when they go abroad to visite their father, mother, or any other kinsfolkes, they are carried in a little chaire by foure men, the which is made close, and with lattises rounde about made of golde wyre and with siluer, and curtienes of silke: that although they doo see them that be in the streete, yet they cannot be scene: they haue many seruants waiting on them. So that it is a great maruell when that you shall meete a principall woman in the streete, yea you will thinke that there are none in the citie, their keeping in is such: the lamenes of their feete is a great helpe ther vnto. The women as well as the men be ingenious, they doo vse brauene workes and carued workes, excellent painters of flowers, birds and beasts, as it is to be scene vpon beddes and bozds that is brought from thence. I did see my selfe, one that was brought vnto Lyborne in the yeare 1582. by capitaine Ribera, chiefe sergant of Manilla; that it was to be wondred at the excellencie thereof: it caused the kings maiestie to haue admyzation, and he is a person that little wondreth at things. All the people did wonder at it: yea the famous imboderers

An il vse and custome.

A good custome to auoid inconueniences.

Ingenuous people.



Wagons with  
sailes.

Cloth of gold  
tissue & like.

Por. Man.

did maruaile at the curiousnesse thereof. They are great in-  
uencers of things, that although they haue amongst them ma-  
ny coches and wagons that goe with sailes, and made with  
such industrie and policie that they do gouerne that with great  
ease: this is credible informed by many that haue scene it: be-  
sides that, there be many in the Indies, and in Portugall that  
haue scene them painted vpon clothes, and on their earthen  
vessell that is brought from thence to be solde: so that it is a  
signe that their painting hath some foundation. In their buy-  
ing and selling they are verie subtil, in such sort that they  
will depart a haire. Such merchants as do keepe shoppes (of  
whom in euery citie there is a great number) they haue a table  
or signe hanging at their doore, whereon is written all such  
merchandise as is within to be sold. What which is common-  
ly sold in their shops is cloth of golde and silver, cloth of tissue,  
silkes of diuers sorts and excellent colours: others there be of  
pozer sort that selleth serges, peeces of cotton, linnen and stuffe  
an of all colours: yet both the one and the other is verie good  
cheape, so that there is great aboundance, and many worke-  
men that do make it. The Apothecarie that selleth simples,  
hath the like table: there be also shops full of earthen vessels  
of diuers making: redde, greene, yellow and gilt: it is so good  
cheape that for foure rials of plate they giue fiftie peeces: they  
make them of very strong earth, the which they doo breake all  
to peeces and grinde it, and put it into selermes with water,  
made of lime and stone, and after that they haue well tumbled  
and tolled it in the water: of the creame that is vpon it they  
make the finest sort of them, & the lower they go, spending that  
substance, that is the courser: they make them after the forme  
and fashion as they do here, and afterward they do gild them,  
and make them of what colour they please, the which will ne-  
uer be lost: then they put them into their killes and burne  
them. This hath bene scene and is of a truth, as appeareth in  
a booke set forth in the Italian tongue, by Duardo Banbosa,  
that they doo make them of periwinkle shelles of the sea: the  
which they do grinde and put them vnder the ground to refine  
them, whereas they lie 100. yeares: and many other things  
he doth treat of to this effect. But if that were true, they should  
not make so great a number of them as is made in that king-  
dome,

dome, and is brought into Portugall, and carried into the  
Peru, and Noua Espania, and into other parts of the world:  
which is a sufficient proofe for that which is said. And the Chi-  
nos do agree to this to be true. The finest sort of this is neuer  
carried out of the countrie, so that it is spent in the seruice of  
the king, and his gouernours, & is so fine and clere, that it see-  
meth to be of fine and perfitte cristall: that which is made in the  
prouince of Saxii is the best and finest. Artificers and mechani-  
call officers doo dwell in streets appointed, whereas none doo  
dwell amongst them, but such as be of the same occupation or  
arte: in such sort that if you doo come at the beginning of the  
street, looke what craft or art they are there, it is to be vnderstood  
that all that streete are of that occupation. It is ordained by  
a law and statute, that the sonne shall inherite his fathers  
occupation, and shall not vse any other without licence of the  
Iustice: if one of them bee verie rich and will not worke, yet  
he cannot let but haue in his shop men that must worke of his  
occupation. Wherefore they that do vse it, by reason that they  
are brought vp in it from their youth, they are famous and  
verie curious in that which they do worke, as it is plainelie  
scene in that which is brought from thence to Manilla, and into  
the Indies, and vnto Portugall: Their currant monie of that  
kingdome is made of golde and silver, without any signe or  
print, but goeth by waight: so that all men carrie a ballan-  
ces with them, and little peeces of silver and golde, for to buy  
such things as they haue neede of. And for things of a greater  
quantitie they haue bigger ballances in their houses & waights  
that are sealed, for to giue to euery man that which is theirs:  
for therein the iustices haue great care. In the gouernement of  
Chincheo they haue copper monie coyned, but it is nothing  
worth out of that prouince.

All occupati-  
ons bee in  
streetes by  
themselves.

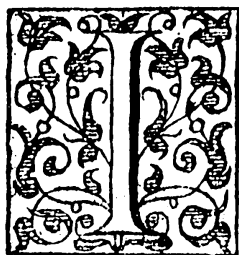
The son in-  
herits his fa-  
thers occupa-  
tion.

The history of the mighty kingdome of China,  
wherein shalbe declared, of the religion that is  
*amongst the people, and of their idols that they*  
do worship, and of other things tou-  
ching that they do vse about nature.

*The second Booke.*

C H A P. I.

Of the number of gods that they doo worship, and of  
some tokens and paintings that is found amongst them  
that do represent a mylterie of our Christian religion.



In the two p[ro]vinces, Paguina an Tolan-  
chia, wheras we haue said, the king of the  
countrie is ordinarily resident, for that  
they do bound vpon Tartary, with whom  
they haue had continuall warres: and a-  
gaine the most principall and politike  
people be in those places, ouer and aboue  
all the other.

Amongst the figures of all their idols that they haue, the  
Chinos do say that there is one of a strange and maruellous  
making, vnto whom they do great reuerence: they doo paint  
him a bodie with thre heads, that doth continually loke the  
one on the other: and they say that it dooth signifie, that all  
thre be of one good will and essence, and that which pleaseth  
the one pleaseth the other: and to the contrarie, that which is  
griuous and displeaseth the one, is griuous and displeaseth  
the other two: the which being interpreted ch[ri]stianly, may  
be vnderstode to be the mylterie of the holy trinitie, that wee  
that are ch[ri]stians doo worship, and is part of our faith: the  
which with other things seemeth somewhat to be respondent  
to our holy sacred and ch[ri]stian religion: so that of verie truth  
we may presume that saint Thomas the Ap[osto]lle did preach  
in this kingdome, who as it is declared in the lesson on his day.  
After that he had receiued the holy ghost, and preached the ho-  
ly gospel vnto the Parthes, Medes, Persas, Brachmanes and  
other

A strange  
image.

A mylterie of  
the trinitie.

S. Thomas  
preached in  
this king-  
dome.

other nations, he went into the Indias, whereas he was mar-  
tyzed in the citie of Calamina, for his faith and holy gospel that  
he preached.

The marty-  
dome of saint  
Thomas.

It is verified that when this glorious ap[osto]lle did passe into  
the Indies, hee trauelled through this kingdome of China,  
where as it appeareth he did preach the holy gospel and myste-  
rie aforesaid, of the holy trinitie: whose picture in the manner  
aforesaid doth indure vnto this day, although those people, by  
the great and long blindnesse which they are in with their er-  
rors and idolatrie, doo not perfectly knowe what that figure  
with thre heads doth represent or signifie. The better for to be-  
lieue that which is said, or at least to vnderstande that it is so,  
is that it is found in the writings of the Armenians, that a-  
mongst them are in reputation and of great authoritie: & there  
it saith that this glorious ap[osto]lle did passe through this king-  
dome of China, when he went into the Indies, where he was  
martyzed, & that he did preach there the holy gospell, although  
it did profite verie little, for that the people were out of order,  
and occupied in their warres: and therefore this Ap[osto]lle did  
passe into the Indies, and left some of the countrie (although  
but a few) baptised and instructed, that when it should please  
God, they might haue occasion to perseuer in that which was  
taught them.

They haue also amongst them (as it is said) certaine pic-  
tures after the fashion and with the ensignes of the twelue a-  
p[osto]les, which is a helpe to the verifying of that aforesaide:  
although if you doo aske of the people who they are, they doo  
answere that they were men, and great philosophers that did  
liue vertuouslie, and therfore they are made angels in heauen.  
They do also vse amongst them the picture of a woman verie  
faire with a man childe in her armes, whereof they say thre  
was deliuered and yet remained a virgine, and was daughter  
vnto a mightie king: they doo reuerence her verie much, and  
do make prayer vnto her: more then this, they cannot say of  
this mylterie, but that she liued a holy life and neuer sinned.

Frier Gaspar de la Cruz a Portugall of the order of saint  
Dominicke, was in the citie of Canton, where he did write  
many things of this kingdome, and with great attention,  
whom I do follow in many things in the proces of this hysto-  
rie,

rie, and he saith, that he being vpon a small Iland that was in the middelt of a mightie riuer, there was a house in manner of a monastery of religious people of that country, and being in it, he saw certaine curious things of great antiquitie: amongst them he saw a chappel like vnto an oratorie or place of prayer, verie well made, and curiously dresed: it had certaine staires to mount into it, and compassed about with gilt grates, and was made fast: and looking vpon the altar, the which was couered with a cloth verie rich: hee saue in the middelt of the same an image of a woman of a meruailous perfection, with a childe hauing his armes about hir necke, and there was burning befoze her a lampe: he being amased at this sight, he did demande the signification: but there was none that could declare moze thereof then that which is saide befoze. Of this which hath ben said, it is easily to be belueued how that the apostle S. Thomas did preach in this kingdom, for that it is seene, these people haue conserued these traditions many yeares past, and doo conserue the same: which is a signe & token that they had some notice of the true God, whose shadowes they do represent. Where is amongst them many errors, and without any foundation, and is not of them to be seene nor perceiued til such time as by faith they shall knowe the right God: as may bee seene in the chapters, where we shall speake of these matters.

## C H A P. II.

I do prosecute the religion they haue, and of the Idols they do worship.

**O**uer and aboue that which is saide, these Idolaters and blind people (being men so prudent & wise in the gouernment of their common wealth, and so subtil and ingenious in all arts) yet they do vse many other things of so great blindness and so impertinent, that it doth make them to wonder, which attentiuely doo fall in the consideration: yet is it not much to be meruailed at, considering that they are without the cleere light of the true Christian religion, without the which the subtillest and delicatest vnderstandings are lost and ouerthrowne. Generally amongst them they doo vnderstand that the heauen is the creator of all things visible and inuisible: and therefore they

they do make a shew of it in the first charact or letter of the crosse row, & that the heauen hath a gouernour to rule all such things as are comprehended there aboue: whom they call Laocon Tzautey, which is to be vnderstood in their language: the gouernour of the great and mightie God, this they do worship as the principall, next vnto the sun. They say that this gouernour was not begotten, but is eternal, and hath no body, but is a spirit. Likewise they do say that with this there is another of the same nature, whom they call Canlay, and is likewise a spirit, and vnto this is giuen power of the lower heauen, in whose power dependeth the life and death of man. This Canlay hath three subiectes whom he doth commande, and they say they bee likewise spirites, and they doo aide and helpe him in things touching his gouernement. They are called Tauquam, Teyquam, Tzuquam, either of them hath distinct power the one ouer the other: they say that Tauquam hath charge ouer the raine, to prouoke water for the earth, and Teyquam ouer humane nature, to bring forth mankinde: ouer warres, sowing the ground and fruites. And Tzuquam ouer the seas and all nauigatozs. They doo sacrifice vnto them, and doo craue of them such things as they haue vnder their charge and gouernement: for the which they do offer them victuals, sweete smells, frontals and carpets, for their altars: likewise they promise many bowes and represent plaies and comedies befoze their Idols, the which they do verie naturallie.

Besides this, they haue for saints, such men as haue surmounted other in wisdom, in valour, in industrie, or in leading a solitarie or asper life: or such as haue liued without doing euill to any. And in their language they call them Pausaos, which be such as we do call holy men.

They likewise doo sacrifice vnto the diuell, not as though they were ignorant that he is euill, or condemned, but that he shoulde doo them no harme, neither on their bodies nor goods. They haue manie strange gods, of so great a number, that alonely for to name them, is requisite a large hystopie, and not to be briefe as is pretended in this booke: And therefore I will make mention but of their principalls, whom (besides those which I haue named) they haue in great reuerence.

The



The first of these they doo call Sichia, who came from the kingdome of Tranthlyco which is towards the west: this was the first inuenter of such religious people, as they haue in their countrie both men and women, and generally both liue without marrying in perpetuall closenesse. And all such as doo immitate this profession do weare no haire, which number is great, as hereafter you shall vnderstand: and they greatly obserue that order left vnto them.

The next is called Quanina, and was daughter vnto the king Tzonton, who had three daughters, two of them were married, and the third which was Quanina, hee would be also haue married, but she would neuer consent thereunto: saying, that she had made a vow to heauen to liue chaste; whereat the king her father was verie wroth, and put her into a place like vnto a monasterie, whereas she was made to carrie wood and water, and to worke and make cleane an orchard that was there. The Chinos do tell many tales of this maide, for to be laughed at: saying, that the apes came from the mountaines for to helpe her, and how that saints did bring her water: and the birds of the aire with their bylles did make cleane her orchard, and that the great beastes came out of the mountaines and brought her woode. Her father perceiuing that, imagining that she did it by witchcraft, or by some art of the diuell, (as it might well bee) commanded to set fire on that house whereas she was: then she seeing that for her cause that house was set on fire, she would haue destroyed her selfe with a silver pinne, which she had to trim vp her haire, but vpon a sodaine at that instant there fel a great shower of raine and did put out the fire, and shee departed from thence and hid her selfe in the mountaines, whereas she liued in great penance and led a holy life. And her father in recompence of the great sinne and euill he committed against her, was turned to a leper, and full of wormes, in such sort that there was no phisition that could cure him: by reason whereof hee was constrained to repaire vnto his daughter to seeke cure, (which being aduised of the same by reuelation of a deuine spirit) then her father being certified thereof, did craue pardon at her handes, and did repent him verie much of that which he had done, and did worships vnto her, the which she seeing, resisted her father therein, and put

put a saint before him, that he should worship it and not her, and therewith shee straight waies returned vnto the mountaines, whereas she died in great religion. This they haue amongest them for a great saint, and doe pray vnto her to get pardon for their sinnes of the heauen, for that they do beleue that she is there.

Besides this, they haue another saint which they call Neoma, and was borne in a towne called Cuchi, in the prouince of Ochiam. This they saye was daughter vnto a principall man of that towne, and would neuer marrie, but left her owne naturall soyle and went vnto a little Island, which is right ouer against Ingoa, whereas she liued a verie straight life, and shewed manie false miracles. The occasion why they haue her in reputation of a saint, is. There was a certaine Captaine of the king of China, whose name was Compo: he was sent vnto a kingdome not farre from thence to make warre against the king. It so chaunced that he with his nauie came to an anker at Buym, and being readie to departe, hee would haue wayed his ankers, but by no meanes he could not moue them: being greatly amazed thereat, and looking forth he saue this Neoma sitting on them. When the Captaine came vnto her and told her with great humilitie that hee was going to warres by commandement of the king. And that if so be she were holie, that she would giue him counsell what were best for him to do, to whom she answered and sayd, that if he would haue the victorie ouer them that hee went to conquer, that he should carrie her with him. He did performe that which she said and carried her with him vnto that kingdome, whose inhabitantes were great Magicians, and threw oyle into the sea, and made it seeme that their shippes were all on fire. This Neoma did worke by the same art, and did vndoe that which the other did practise or imagine, in such sort, that their magicke did profite them nothing, neither could they doe anie harme vnto them of China. The which being perceived by them of y<sup>e</sup> kingdome, they did yeld themselves to be subiectes and vassalles vnto the king of China. The Captaine beleued this to be a myracle, yet notwithstanding he did continue her (as one of good discretion) for that thinges might fall out to the contrarie, and the better to certifie his opinion, where

A false myrrour  
etc.

Whereby hee might the better giue relation thereof vnto the king, he said. Ladie turne me this rodde the which I haue in my hand drie, to become græne and flourishing, and if you can so do, I will worshipping you for a saint. When she at that instant did not onely make it græne, but also to haue an odoriferous smell. The which rod hee put vpon the poope of his ship for a remembrance, and for that he had a verie prosperous and good voyage, he did attribute it vnto her. So that vnto this day, they haue her in reputation of a saint, and carrie her picture vpon the poope of their ships, and such as be traueilers to the sea doe offer vnto her sacrifices.

These aforesaide they doe esteeme for their principall saints, yet besides all these they haue an infinite number of carued idols, which they doe place vpon alters in their tempels: the quantitie of them is such (that in my presence it was affirmed by frier Geronimo Martin, he that entred into China, and is a man of great credite woorthie to giue credite vnto, that amongst many other things, he was in one of their temples in the cittie of Vcheo, where as hee did count one hundred and twelue idols: and besides this they haue manie in the high wayes and streetes, and vpon their principall gates of the cittie, the which they haue in small veneration, as you shall perceiue in this chapter following: whereby it is plainelie to be seene, in what subiection they are vnto errors and Idolatrie, such as doe lacke the trueth of true Christian religion.

### CHAP. III.

How little they doe esteeme their Idols whome they worshippe.

These miserable Idolaters doe so little esteeme their Idols, that it is a great hope and confidence, that at what time so euer the gospel shal haue any entry into that country, straightwayes they will leaue off all their superstitions: in particular in casting of lots, which is a thing much vsed throughout all that kingdome: also this will be a great helpe thereunto, for that they are generally men of good vnderstanding, and ducible and subiect vnto reason, in so ample sort (as is declared by that religious dominicke aforesaid) he being in Canton in a tem-

ple

ple whereas they were sacrificing vnto their Idols, being moued with great zeale to the honour of God, did throlv certaine of them downe to the grounde. When these Idolaters did see his boldnesse which seemed vnto them to be without reason: they laide hands on him with an infernall furie, with determination for to kill him: then he did request of them that before they did execute it, that they would heare what he would say: the which his petition seemed vnto the principalls that were there to bee in, and commanded all the people to withdraiue themselves, and to heare what he would say. When he with the spirit that God did put in him, said, that they should aduertise themselves, for that God our Lord and creator of heauen and earth, had giuen vnto them so good vnderstandings, and did equall them vnto the politikest nations in all the world: that they should not imploy it vnto euil, neither subiect themselves to worshipping vnto stones and blocks of wood which haue no discourse of reason, moze then is giuen them by the workmen that did make them, and it were moze reason the idols should reuerence & worshipping men, because they haue their similitude & likeness: with these words and other such like in effect, they were all quieted, and did not only approue his saying to be true, but did giue him great thanks, excusing themselves: saying, that vntill that time there was none that euer did giue them to vnderstand so much, neither how they did euil in doing their sacrifices, and in token of gratefulnes (leauing their idols on the ground, and some broken all to piéces) they did beare him company vnto his lodging. Whereby you may vnderstand with what facilitie, by the helpe of almighty God, they may be reduced vnto our catholike faith: opening (by the light of the gospel) the doore which the diuell hath kept shut by false delusions so long time, although the king with all his gouernors and ministers hath great care that in all that kingdome there be none to induce nouelties, neither to admit strangers or any new doctrine without license of the said king, & of his roial counsel vpon paine of death, the which is executed with great rigor. They are people very ducible and apt to bee taught, and easie to bee turned from their idolatrie, superstition & false gods: the which they haue in small veneration as aforesaid. With great humilitie they do receiue & approue corrections of their weaknes, & do know

the

the bauntage that is betwixt the gospell and their rites and vanities, and do receiue the same with a verie good will, as it hath bene and is sene in manie Chinos that haue receiued baptisme in the Citie of Manila, vpon one of the Ilands Philippinas. whereas they do dwell, and leaue their owne naturall countrie for to enioy that which they vnderstande to bee for the saluation of their soules. So that those who haue receiued baptisme are become verie good Christians.

## CHAP. IIII.

Of lots which they doe vse when they will doe anie thing of importance, and howe they doe inuocate or call the diuell.

**T**he people of this countrie do not alonely vse superstitions, but they are also great Augurisers or tellers of fortunes, and do beleue in auguries, as a thing most certaine and infallible, but in especiall by certaine lots which they do vse at all times, when they beginne any iorney, or for to doe any thing of importaunce, as to marie a sonne, a daughter, or lend anie money, or buy any lands, or deale w<sup>th</sup> merchandise, or any other thing whose end is incertaine or doubtfull. In all these matters they do vse lottes, the which they do make of two sticks, flat on the one side, and round on the other, and being tyed together with a small threde, throwe them before their Idols. But before they do throwe them, they do vse great ceremonies in talke, and vse amorous and gentle wordes, desiring them to giue them good fortune. For by them they doe vnderstand the successe to be good or euill in their iourney, or any other thing that they do take in hande. Like wise they do promise them, if they do giue them good fortune, to offer vnto them, viuales, frontalles, or some other thing of price. This being done they throwe downe their lots, and if it so fall out that the flat side be vpper, or one flat side and the other round, they haue it for an euill signe or token. When they returne vnto their Idols, and say vnto them manie insurious wordes, calling them dogs, infamous, villaines, and other names like in effect. After they haue vttered vnto them all iniuries at their pleasure, then they beginne againe to saue vpon them, and intreat them with

milde

They cast  
lottes.

milde and sweet wordes, craving pardon of that which is past, and promising to giue them more gifts then before they did, if their lot do fall out wel. Then in the like manner as before, they do proceed, and throw the lots before the idols: but if it fall not out according vnto their expectation, then they returne againe with vituperous and vile wordes: but if to their desire, then with great praises and promises. But when that in matters of great importaunce, it is long before their lots do fall well: then they take them and throwe them to the grounde and treade vpon them, or else throwe them into the sea, or into the fire, whereas they let them burne a while: and sometimes they doe whippe them vntill such time as the lottes do fall as they would haue them, which is the rounde side vpwards, and is a token of good successe vnto that, for which they do cast their lottes. When if the lottes doo fall out vnto their content, they doo make vnto them great feastes with musicke and songes of great praise, and doo offer vnto them geese, duckes, and boyled rise. But if the thing whereon they doo cast their lottes bee of importaunce, then they doo offer vnto them a hogges heade boyled, dressed with hearbes and flowers, the which is esteemed aboue all other thinges, and therewith a great pot with wine. Of all that they doo offer, they doo cut off their billes, and the clawes of the fowles, and the hogges snowe, and do throw vpon it graines of rise, and sprinkling it with wine, they set it in dishes vpon the altar, and there they do eate and drinke making great feast and chere before their idols.

They throwe  
their gods  
vnder their  
feete.

A hoggs head  
for a sacrifice.

Another kinde of lots they doo vse, in putting a great number of little stickes into a pot, and vpon euerie one of them is written a letter: and after that they haue tumbled and tossed them together in the pot: they cause a child to put in his hand and take out one, and when they haue sene the letter, they seeke in a booke which they haue for that purpose: the leafe that beginneth with that letter, and looke what they doo finde written therein, they doo interpret of it conforable vnto the thing that they cast their lots for.

Another  
kinde of lottes.

Generally in all this country when they finde themselves in any trouble, they do inuocate and call vpon the diuell with whom they do ordinarily talke (euen as we do call vpon God in

Inuocation  
to the diuell.

C

our

our néede) of him they doo demaunde what way and order they might take to clere themselves thereof, as they did in the presence of frier Pedro de Alfaro, of the order of Saint Francis, in the yeare of our Lozde 1580. at such time as he came from China, as may bee seene in his relation. The order that they haue in innuocating or calling on the diuell, is as followeth. They cause a man to lie vpon the ground, his face downwards then another beginneth to reade vpon a booke singing, and part of them that are present do answere vnto him: the rest do make a sound with little bells, and tabers: then within a little while after, the man that lieth on the ground, beginneth to make visages and iestures: which is a certaine token that the diuell is entred within him: then do they aske of him what they do desire to know: then he that is possessed doth answere, yet for the most part they bee lies that hee dooth speake: although hee doo keepe it close, yet doth hee giue diuers reasons vnto that which hee dooth answere, for that alwayes they doo answere either by woꝛde or by letters, which is the remedie they haue, when that the diuell will not answere by woꝛde. And when that hee doth answere by letters, then do they spread a redde mantle or couerlet vpon the ground, and throw thereon a certaine quantitie of rice disperfed equally in euery place vpon the couerlet: then do they cause a man that cannot write to stand there with a sticke in his hand, then those that are present do begin to sing and to make a sounde as at the first inuocation: and within a little while the diuell doth enter into him that hath the sticke, and causeth him to write vpon the rice, then do they translate the letters that are there foꝛmed with the sticke, and being ioyned altogether, they finde answere of that they do demaunde: although for the most part it falleth out as aforesaide, as vnto people that do communicate with the father of all lying, and so do their answeres fall out false and full of leasings. If that at any time he do tell them the trueth, it is not for that he dooth it by nature or with his will: but to induce them vnder the colour of a truth to perseuer in their errors, and they do giue credite vnto a thousand lies: in this sort doo they innuocate the diuell, and it is so ordinarie a thing throughout al the kingdome, that there is nothing moze vsed nor knowne.

The diuell  
sellety lies.

Of the opinion they haue of the beginning of the worlde, and of the creation of man.

**A**lthough the Chinos be generally verie ingenious, and of a clere vnderstanding, yet in their owne respect, they say that all other nations in the worlde be blinde, except the Spaniards whom they haue knowne but of late time: they haue amongst them both naturall and morall philosophie, the which is read publiely amongst them, and also astrologie.

But now touching the beginning of the worlde, and the creation of man: they haue many errors, wherof some of them shalbe declared in this chapter, taken out of their owne books, and specially out of one that is intituled the beginning of the worlde.

They say that at the beginning, the heauen, the earth, & the water were a masse or lumpe ioyned in one. And that there is one resident in heauen, whom they call by name Tayn, hee by his great science did separate heauen and earth, the one from the other, so that the heauen remained hie in the state that it is, and the earth following his naturall inclination, as graue and heauie, did remaine whereas it is. They say that this Tayn did create a man of nothing, who they call Pauzon, and likewise a woman, who they call Pauzona. This Pauzon by the power that was giue him by Tayn, did create of nothing another man who they call Tanhom, with thirtene other brothers. This Tanhom was a man of great science, in so ample sort, that hee did giue name vnto all created things, and did know by the assignement and doctrine of Tayn, the vertue of them all, and to apply them to heale all manner of diseases and sicknesses: this Tanhom and his brethren, but especially the eldest, who was called Teyencom, he had twelue: his first begotten, called Tu-hucom had nine, so had al the rest very many. They do beleue that the linage and generation of these did indure for moze then ninty thousand yeeres. And in the end & conclusion of them, did end all humaine nature: for that it was the will of Tayn, who did first create the man & woman of nothing, for to be reuenged on certaine iniuries that they did vnto him, and for euery one that he had shewed vnto them, they did almost knowe so much

Strange opinions.

as himselfe, and would not acknowledge any superiortie, as they did promise him, at such time as hee did giue vnto him the secret of all his science. At that time did the heauen fall downe, then did Tayn raise it vp againe, and created another man vpon the earth named Lotzitzam, hee had two hoznes, out of the which proceeded a verie swete sauour: the which sweet smell did bring forth both men and women. This Lotzitzam banished away, and left behind him in the world manie men and women, of whom did proceede all nations that now are in it. The first that this Lotzitzam brought forth was called Alazan, and liued nine hundred yeares: then did the heauen create another man called Atzion, whose mother called Lurim was with child with him, onely in seeing a Lyons head in the aire: he was borne in Truchin in the prouince of Santon, and liued eight hundred yeares: at this time was the world replenished with much people, and did feede on nothing but on wilde hearbes and raw things: then was there borne in to the world one called Vhao, who gaue them industrie to make and do many things, as to vse the trees to make defence to saue them from wilde beasts, which did them much harme, and to kill them, and make garments of their skinnies. After him came one called Hantzui, who did inuent the vse of fire, and instructed them what they should do, and how to rost and boyle their victuals, and howe to barter and sell one thing for another. They did vnderstande one another in their contradictions by knots made vpon cords, for that they had not the vse of letters nor any mention thereof. After that they say, that a certaine woman, called Hantzibon was deliuered of a son named Ocheutey, who was the inuenter of many things & ordained marriage, & to play on many & diuers instruments. They do affirme that he came from heauen by myracle for to do good vpon the earth: for that his mother going by the way did see the print of a mans foote, & putting her foote on it, she was straight wayes inuironed with a lightning, with whom she was conceived, and with child with this son. This Ocheutey had a son called Ezoulom who was the inuenter of phisicke & astrology, but in especiall matters touching lawe and iudgement. Hee shewed them howe to till the lande, and inuented the plough and spade: of this man they doo tell manie woonderfull and

Marvellous  
varieties.

The first in-  
vention of  
fire.

Strange  
opinions.

The inuenti-  
on of plough  
and spade.

marvellous things, but amongst them all, they say that he did eate of seuen generall kindes of hearbes that were poyson, and did him no harme: he liued 400. hundred yeares: his son was called Vitey, the first king they had amongst them, hee reduced all things to be vnder gouernement, and to haue it by succession, as shalbe declared in the chapter, whereas I will treat of the king of this mightie kingdome that now liueth. These and many other varieties and topes they saie of the beginning of the world: whereby may be vnderstood, how little men may do without the fauour of God, and the light of the catholike faith, yea though they be of the most subtilest and finest wit that may be imagined.

The first  
king of Chi-  
na.

## CHAP. VI.

How they hold for a certaintie, that the soule is immotall, and that he shal haue another life: in the which it shalbe punished or rewarded according vnto the workes which he doth in this world, and how they pray for the dead.

**B**ut that aforesaid, it appeareth to be of a truth that the apostle S. Thomas did preach in China, & we may presume that all which wee haue seene dooth remaine printed in their hearts from his doctrine, and beareth a similitude of the truth, & a conformity with the things of our catholike religion. Now touching this that wee will treat of in this chapter, of the immortallitie that they belene of the soule, and of the rewarde or punishment which they shall haue in the other life, according vnto the workes done in company with the bodie: which appeareth to be the occasion that they do not liue so euill as they might, not hauing the knowledge of this truth.

I do hope by the power of his deuine maiestie, that they will easilie be brought vnto the true knowledge of the gospel. They say and doo affirme it of a truth, that the soule had his first beginning from the heauen, and shall neuer haue ende: for that the heauen hath giuen it an eternall essence. And for the time that it is within the body that God hath ordeined, if it do liue according to such lawes as they haue without doing euill, or deceit vnto his neighbor: the it shalbe carried vnto heaue, whereas it shal liue eternally with great joy, & shalbe made an angel: &

The soule is  
immortall.



to the contrary, if he be ill, shall go with the diuels into darke dungeons and prisons, whereas they shall suffer with them torments which neuer shall haue end. They doo confesse, that there is a place whither such soules as shalbe made angels doo go to make themselves cleane of al such euil as did cleaue vnto them, being in the bodis: and for that it should be speedelie done, the good deeds which are done by their parents & friends doo helpe them verie much: So that it is verie much vsed throughout al the kingdome to make orations, & prayers for the dead, for the which they haue a day appointed in the month of August. They do not make their offrings in their temples, but in their houses: the which they doo in this manner following. The day appointed, all such as do beare them companie vntill their sacrifices are concluded for the dead: which are such as we do call here religious men, euery one hath his companion and walketh the streets, and dooth report the daies & houses where they will be, for that it cannot be done altogether. So when they come vnto the house whereas they must doo their offices: they enter in, & do prepare that euery one do make oration and sacrifice according to their fashion for the dead of that house: vnderstanding that by their helpe they shalbe made cleane from their euils, which is an impediment that they cannot be angels, nor iniey the benefite which is ordained for them in heauen. One of these that is like vnto a priest, dooth bring with him a taber, & other two little bozds, & another a little bell. The they do make an altar, wheron they do set such idols as the dead had for their saints living: then do they perfume them with frankincense and storax, and other sweet smells: then do they put 5. or 6 tables ful of victuals for the dead & for the saints: then straightwayes at the sound of the taber, little bozds & bells (which is a thing more apt for to dance by, as by report of them that haue heard it) they begin to sing certaine songs which they haue for that purpose, then doe the nonices goe by vnto the altar, and do offer in written paper those orations which they did sing to the sound of those instruments. This being done, they sit downe and begin anew to sing as before. In the end of their prayers and songs, he who doth this office, doth sing a prayer, and in the end thereof (with a little bozde that he hath in his hand for the purpose) he striketh a blow vpon the table, then the other

Strange  
sequies.

They make  
their sacrific-  
es in the  
night.

do answere in the same tune, declining their heades, & doe take certaine painted papers, and guilt papers, and doe burne them before the altar. In this sort they are all the night, which is the time that ordinarily they do make their sacrifices: the which being done, the priests & those that be in the house, do eat the victuals that was set vpon the tables, wherein they doo spend the residue of the night till it be day. They say that in doing this they do purifie and make cleane the soules that they may goe & become angels. The commo people do beleue of truth that the soule that liueth not well, before they go into hell (which shall not be before the end of the world, according as they do thinke in their error) in recompence of their euill life, the heauens do put them into the bodies of buffes and other beasts: and those which liue well, into the bodies of kings & lordes, whereas they are verie much made of & well serued. These and a thousande totes in like sort, making that the soule dooth moue out of one into another, as certaine old philosophers did affirme it to bee, who were as blind and as far from the truth as they.

Great Super-  
stition.

#### CHAP. VII.

Of their temples, and of certaine manner of religious people both men and women, and of their superiours.

There are found in this kingdome many moral things, the which do touch verie much our religion, which giueth vs to vnderstand that they are people of great vnderstanding, in especial in naturall things, and that it should be of a certainty, that the holy apostle of whom we haue spoken, did leaue amongst them by his preachings occasion for to learne manie things that do shew vnto vertue: one of the which is, that there is found amongst them many monasteries, in their cities and townes, and also in the fieldes, wherein are manie men and women that do liue in great closenes, and obedience: after the fallish of other religious monasteries. They haue amongst the (that is knowen) onely foure orders, euery one of the hath their generall, who dwelleth ordinarily in the cite of Suntien, or Taybin, wheras is the king & his counsel. These their generals they doo call in their language Tricon, who doo prouide for euery prouince a prouinciall to assist & visite all the conuents,

correcting and amending such faults as is found, according vnto the institution and manner of liuing. This prouinciall doth ordaine in euery content one, which is like vnto the prior or guardian whom al the rest do reuerence and obey. This generall is for euer till he doo die, except they doo finde in him such faults that he doth deserue to be depriued: yet they do not elect their prouincials as we do hie, but it is done by the king & his counsell, alwayes choosing one that is knowne to be of a good life and fame: so that fauour carrieth nothing away. This generall is apparelled all in like, in that colour that his profession doth vse: either blacke, yeallow, white or russet, which are the foure colours that the foure orders do vse: hee neuer goeth smyth of his house, but is carried in a little chaire of fourte or golde, by foure or six men of his habite. When any of the content doth talke vnto him, it is on their knees: they haue also amongst them a seale of their monasterie, for the dispatching of such businesse as toucheth their religion. These haue great rentes giuen them by the king for the sustenting of themselves and their seruants. All their conuents hath great rentes in general: part giuen them by the king, and part of charitie: giuen them in those cities or colonies whereas they haue their houses, the which are many and verie huge. They do aske their charitie in the streets, singing with the sounde of two little boyds, and other instruments. Every one of them when they do begge, doth carrie in their hands a thing, wherein are written certaine prayers, that they say is for the sins of the people: and all that is giuen them in charitie they lay it vpon the said thing, wherewith they do vnderstand (in their blinde opinion) that their spirit is cleare of all sinne. In general their beards and heads are shauen, and they weare one sole vesture, without making any difference, according vnto the colour of their religion. They do eate altogether, & haue their sels according to the vse of our friers, their vestures or apparel is ordinary of serge of the saide foure colours. They haue beads to pray on as the papists vse, although in another order: they doe assist al burials for to haue charity: they do arise two houres before day to pray, as our papists do their mattins, and do continue in the same vntill the day doo breake: they doo praise all in one voice, singing in verie good order and attention, and all the

Gallant colours for religious men.

time of their praying they do ring belles, whereof they haue in that kingdome the best and of the gallantest sounde that is in all the world, by reason that they are made almost all of Steele, they pray vnto the heauen, whom they take for their God, and vnto Siquian, who they say was the inuenter of that their manner of life, and became a saint. They may leaue their order at all times at their pleasure, giuing their generall to vnderstand thereof.

Gallant bells.

But in the time that they are in that order they cannot marrye, neither deale with anye women vpon paine to bee punished asperly. At such time as one doth put himselfe in religion, the father or next kinsman of him that taketh the order, doth inuite all them of the conuent, and doth make them a great and solemne banquet, yet you must vnderstand that the eldest sonne of any man cannot put himself in any monasterie, but is prohibited by the lawes of the countrie, for that the eldest sonne is bound to sustaine his father in his olde age. When that any of these religious men do die, they doe wash him, and shauie him, before they do burie him, & do all weare mourning apparell for him. The religious man or woman, that is once punished for any fault, cannot afterwarde turne and receiue the habite at any time. They haue a certaine marke giuen vnto them in token of their fault, and that is a boord put about their necke, so that it is seene of all people. Euerie morning and euening they do offer vnto their Idoles, frankensence, beniamin, wood of aguila and cayolaque the which is maruelous swete, and other gummes of swete and odoriferous smells. When that they will lanch any ship into the water, after that it is made, then these religious men, all apparelled with rich robes of like, do go to make sacrifices vpon the popes of them, whereas they haue their oratories, and there they doe offer painted papers of diuers figures, the which they doe cut in peeces before their idols, with certaine ceremonies and songes well consorted, and ringing of little belles, they do reuerence vnto the diuell. And they do paint him in the foze castle, for that he shall do no harme vnto the ships: that being done, they do eate and drinke till they can no moze. And with this they thinke it is sufficient for the shippe, that all such viages as they shall make shall succede well, the which they haue amongst them for a thing

The eldest sonne is prohibited to take orders.

thing most certaine: and if they did not blesse them in this order, all things would fall out to the contrarie.

## C H A P. VIII.

The order that they haue in burying of the dead, and the mourning apparell they haue.

**I**t seemeth vnto me not farre from our purpose, to declare in this place, how they vse in this kingdome to burie the dead, & it is surely a thing to be noted: the maner is as foloweth. **W**hen that any one doth die, at the very instant y<sup>e</sup> he yeeldeth vp y<sup>e</sup> govt, they do wash his bodie all ouer from top to toe, then do they apparell him with the best apparell that he had, all perfumed with sweet smiels. **W**hen after he is apparelled, they do set him in y<sup>e</sup> best chaier that he hath, then cometh vnto him his father & mother, brethren & sisters, & children, who kneeling before him, they do take their leaue of him, shedding of many teares, & making of great moane every one of the by themselves. **W**hen after them in order cometh all his kinsfolkes & friends, and last of all his seruants (if he had any,) who in like case do as the other before. **W**his being done, they do put him into a coffin or chest made of verie sweete wood, (in that countrie you haue verie much) they do make it very close, to auoid the euil smel. **W**hen do they put him on a table with two bankes, in a chamber verie gallantly dressed and hanged with the best clothes that can be gotten, couering him with a white sheete hanging downe to the ground, whereon is painted the dead man or woman, as natural as possible may be. **B**ut first in the chamber whereas the dead bodie is or at the entrie, they set a table with candles on it, and full of bread & fruits of diuers sorts. **A**nd in this order they keepe him aboue ground 15. daies, in y<sup>e</sup> which time euery night cometh thither their priests & religious men, whereas they sing praises and offer sacrifices, with other ceremonies: they bring with them many painted papers, and do burne them in the presence of the dead bodie, with a thousand superstitions & witchcraftes: & they do hang vpon cordes (which they haue for the same purpose) of the same papers before him, & many times do shake them & make a great noyse, with the which they say it doth send the soule straight vnto heauen. **I**n the end of the 15. daies,

A strange  
kind of buriall.

daies, all which time the tables are continually furnished with victuals & wine, which the priests, their kinsfolkes and friends, that do come to visite the do eat. **W**hese ceremonies being ended, they take the coffin with the dead bodie, & carrie him into the fields, accompanied with all his kinsfolkes & friends, & with their priests & religious men carrying candles in their hands, whereas ordinarily they do burie the on a mountaine, in sepulchres that for the same purpose in their life time they caused to be made of stone & masons worke: that being doone, straight waies haue by y<sup>e</sup> sepulture, they do plant a pine tree, in y<sup>e</sup> which place there be many of them, & they be neuer cut downe except they be ouerthrowne with the weather, & after they be fallen they let them lie till they consume of these leues, for that they be sanctified. **W**hen the people y<sup>e</sup> do beare him company to the graue, do go in very good order like a procession, & haue with them many instruments, which neuer leaue playing till such time as the dead is put into the sepulcher. **A**nd that buriall which hath most priests & musicke is most sumptuous, wherein they were wont to spend great riches. **W**hen they sing to the sound of the instruments many orations vnto their Idols: and in the end they do burne vpon the sepulcher many papers, whereon is painted, slaues, horses, gold, silver, silkes, & many other things, the which they say, that the dead body doth possesse in the other world whether he goeth to dwell. **A**t such time as they do put him into y<sup>e</sup> graue, they doo make great bankets & sports with great pastime, saying of a truth, that looke what soeuer they do at that time, the angels & saints that are in heauen doe the like vnto the soule of the dead that is there buried. **W**hen their parents, familiars and seruants, in all this time doo weare mourning apparell, the which is verie asper, for that their apparell is made of a verie course wolles, & weare it next vnto their skins, & girt vnto them with cordes, and on their heads bunnets of the same cloth, with beriges hodie like vnto a hat hanging downe to their eyes: for father or mother they do weare it a hole yeare, and some two yeares, & if his son be a gouernor (with licence of the king) he doth withdraw himself many times, leauing the office he hath, the which they esteeme a great point of honoz, & haue it in great account, and such as are not so much in alliance do apparell the in died linnen certaine monethes. **L**ikewise their parents and friends,



friendes, although these doo weare it but for the time of the burfall.

## C H A P. IX.

Of their ceremonies that they vse in the celebrating the marriages.

**T**he people of this kingdome haue a particular care to giue state vnto the ir childzen in time, befoze that they be ouercome or drowned in vices or lasciuious liuing. The which care is the occasion, that in this countrey being so great, there is lesse vice vsed than in any other smaller countries: whose ouer much care doth cause them many times to procure to marrie their childzen being verie yong: yea and to make consozt befoze they bee bozne with signes & tokens, making their wzttings and bandes for the performance of the same in publike order. In all this kingdome, yea and in the Ilands Philippinas, it is a custumable vse, that the husband doth giue dowzie vnto the wife with whom he doth marrie, and at such time as they doe ioyne in matrimonie, the father of the bzide doth make a great feast in his owne house, and doth inuite to the same, the father and mother, kinsfolkes and friends of his sonne in lawe. And the next day following, the father of the bzidegrome, or his next parent, doth the like vnto the kinsfolkes of the bzide. These bankets being finished, the husbände doth giue vnto his wife her dowzie in the ptesence of them all, and she doth giue it vnto her father or mother (if she haue them) for the paines they toke in the bzinging her bp. Whereby it is to be vnderstode, that in this kingdome, and in those that doe confine on it, those that haue most daughters are most richest, so that with the dowzies their daughters do giue them, they may well sustaine themselves in their necessitie, and when they die, they doo giue it that daughter that did giue it them, that it may remaine for their childzen, or otherwise vse it at their willes. A man may marrie with so manie wiues as he can sustaine, so it be not with his sifter or bzothers daughter, and if any doo marrie in these two degrees, they are punished very rigorously. Of all their wiues, the first is their legitimate wife, and all the rest are accompted but as lemanes or concubines. These mar-

They that haue most daughters are most richest.

They may marrie with many wiues.

ried men, doo liue and keepe house with his first wife, and the rest he doth put in other houses, or if he be a merchant, then he doth repart them in such villages or towne, whereas he doth deale in, who are vnto him as seruantes in respect of the first. When the father doth die, the eldest sonne by his first wife doth inherite the most part of all his goods, and the rest is reparted in equall partes amongst the other childzen, both of his first wife and of all the other wiues. For lacke of a sonne by his first wife, the first bozne of the other wiues doth inherite the most part: so that fewe times or neuer there is none that dieth without heyres, eyther by his first wife, or by the others. And if it so fall out that any of these his wiues do commit adulterie (the which seldome chaunceth, by reason of their keeping in, and great honestie, as also it is great infamie vnto the man that doth offer any such thing) then may the husband finding them together, kill them: but after that first furie being past, he cannot but complaine of the adulterers vnto the Justice, and although it be proued verie apparant, yet can they giue them no moze punishment but beate them cruelly vpon their thyghes, as is the custome and lawe of the countrey, as shalbe declared vnto you in his place. When may the husband afterwarde sell his wife for a slaue, and make money of her for the dowzie he gaue her: notwithstanding, there be amongst them that for interest will dissemble the matter, yea and will seeke oportunities and occasion. Yet if such be spied or knowen they are righteously punished. They say in the prouinces that be nere vnto Tartaria, and in the selfe same Tartaria they doo vse a custome and manner of marriage very strange, that is: the vizroyes or gouernors doo limit and appoint a time when that all men and women shall meete together such as will marrie, or receiue the order of religion.

The time being accomplished, all such as would be married do meete together in a citie of that prouince appointed for that purpose: and when they come thether, they doo present themselves befoze 12. auncient and principall men appointed there by the king for the same purpose, who doo take a note of their names both of men and women and of what state and degree they are, and of their substance for to dowzie their wiues with whom they shalbe married. When do they number all the men and

Honest women.

A strange kind of marriage.

and women that be there, & if they do find more men than women, or to the contrarie, more women than men: then they cast lots, & do leaue the number that doth so beare in register til the next yeare, y<sup>e</sup> they may be the first that shalbe married. When sixe of those ancient men, do put the men in thre parts, the rich they put in one part without any consideration of gentilitie or beautie, and those that are rich in a meane, in an other parte, and the poore in the thirde part. In the meane time that these sixe men be occupied in the reparting of the men, the iother sixe doe repart the women in thre parts, to say in this manner, the most fairest in one part, and them not so faire in an other, and the sowleest in an other. This diuision being made, the do they marrie them in this order: vnto the riche men they doo giue the fairest, and they doo giue for them the prize that is appointed by the Judges, and vnto them that are not so rich they do giue them that are not so faire, without paying for them anye thing at all: and vnto the poore men they giue the sowleest, with all that which the rich men do pay for the faire women, diuiding it into equall partes. Sure it is a notable thing if it bee true. This being done, they are all married in one date, and holpen (although peradventure not all content) the marriages being doone there is great feastes made, in such houses as the king hath ordeyned in euerye citie for the same purpose, the which are furnished with beds, and all other necessaries belonging thereunto, for that the new married people may be serued of all that is needfull for the time that the feast do indure. This solemnitie beeing finished, which they saue both indure fiftie dayes: these newe married people doo goe vnto their owne houses. You must vnderstande that this custome of marriage is ordeyned for the comon and poore people, and not for Lords nor gentlemen, who are not bound to obey this ordinaunce, but to marrie whereas they like best, euerye one to seeke and marrie with his equall, or else by an order which the king hath set downe vnto the viceroyes and gouernors, what to be done therein.

When that the king of China is married, then dooth hee chuse thirtie concubines, the principallest persons in all his kingdome, the which hee dooth keepe and maintayne within his pallace so long as hee doth liue. But after that hee is dead

dead and his funerall ended, as is accustomed: then doth the heire or succesor of the kingdome apparell these thirtie women maruelous gorgeously with many iewelless, then doth hee cause them to sit in an Estrado, or rich pallet gallantly dressed and furnished in one of the thre hallles (as shall be declared in the second chapter of the third booke) with their faces couered, in such sort as they may not be seene nor knowen: and being set in this order, then doth there enter in thirtie gentlemen of the principallest of the kingdome, (those whom the king left named in his testamēt) the which goeth by antiquitie, or according vnto order set by the king: and eyther of them doth take one of these Ladies by the hand, and looke howe they found the, so they doo carrie them with their faces couered till they bring them home to their houses, whereas they haue them for their wiues, and do maintaine and keepe them all the dayes of their liues: towards the mainteyning of them the king doth leaue in his testament great reuenues, and the succesor in the kingdome doth accomplish and performe the same with great diligence and care. In old time when that the kinges of China would marrie anye of his children or kinsfolkes, he did make in his pallace a great and solcenne banquet, to the which he did inuite all the principallest Lords and gentlemen of his court, commaunding to bring with them their sonnes and daughters, who did accomplish the same, striving who should apparell their children most richest and most gallantest. The banquet being done, the young princes do go whereas are these young Ladies, euerye one placed in order according to their age, and there he doth chuse his wife according to his owne will or desire, and where he liketh best. Likewise the infants or kings daughters doe the like inchoosing their husbands amongst the young lords and gentlemen. But at this time, this custome is left off, for that the princes and gentlemen do marry with their kinsfolkes, so that it be not in the first or seconde degree: yet many times they do not keepe the second.

## C H A P. X.

How that in all this mightie kingdome there is no poore folks walking in the streets nor in the temples a begging, & the

the order that the king hath giuen for the maintayning of them that cannot worke.

**M**anie things of great government hath bene and shall be declared in this hystorie woorthie to be considered: and in my opinion, this is not the least that is contained in this chapter, which is such order as the king and his counsell hath giuen that the poore may not go a begging in the streets, nor in the temples whereas they make orations vnto their Idols: for the auoyding therof the king hath set downe an order, vpon great and greuous penaltie to be executed vpon the saide poore, if they do begge or craue in the streets, and a greater penaltie vpon the citizens or towne men, if they do giue vnto any such that beggeth, but must incontinent go and complaine on them to the Iustice: who is one that is called the Iustice of the poore or dayned to punish such as doo breake the lawe, and is one of the principallest of the citie or towne, and hath no other charge but only this. And for that the townes be great and many and so full of people, and an infinite number of villages, whereas it cannot be chosen but there is many bozne lame, and other misfortunes, so that he is not idle but alwaies occupied in giuing order to remedie the necessities of the poore without breaking of the lawe. This Judge the first day that hee doth enter into his office, hee commaundeth that whatsoeuer children be bozne a creeple in any part of his members, or by sickness be taken lame, or by any other misfortune, that incontinent their fathers or mothers doo giue the Judge to vnderstande thereof that he may prouide for all things necessarie, according vnto the ordinance and will of the king and his counsell, the which is, the man child or woman child, being brought before him, and scene the default or lacke that it hath, if it be so that with the same it may exercise any occupation, they giue and limit a time vnto the parents, for to teach the child that occupation or dayned by the Judge, and it is such, as with their lamenes they may vse without any impediment, the which is accomplished without faile: but if it so be that his lamenes is such, that it is impossible to learne or exercise any occupation, this Judge of the poore doth commaund the father to sustaine and maintaine him in his owne house all the dayes of his life, if that hee hath

A good order  
to auoid idle  
people.

A would the  
like were  
with vs.

where

wherewithall: if not, or that hee is fatherlesse, then the next rich kinsman must maintaine it: if he hath none such, then doth all his parents and kinsfolkes contribute and pay their partes, or giue of such thinges as they haue in their houses. But if it hath no parentes, or they be so poore, that they cannot contribute nor supply any part therof: then doth the king maintaine them in verie ample manner of his owne coffes in hospitalles, verie sumptuous, that he hath in euerie citie throughout his kingdome for the same effect and purpose: in the same hospitalles are likewise maintayned, all such needie and olde men, as haue spent all their youth in the wars, and are not able to maintaine themselves: so that to the one and the other is ministered all that is needefull and necessarie, and that with great diligence and care: and for the better accomplishing of the same, the Judge doth put verie good order, and dooth appoint one of the principallest of the citie or towne, to be the administrator, without whose licence. There is not one within that hospitall that can goe forth of the limittes: for that licence is not granted vnto anie, neyther doo they demaund it, for that there they are prouided of all thinges necessarie so long as they doo liue, as well for apparell as for victualles. Besides all this, the olde folkes and poore men within the hospitall, doo bring vpp hennes, chickens, and hogges for their owne recreation and profit, wherein they doo delight themselves. The Judge doth visite often times the administrator by him appointed. Likewise the Judge is visited by an other that cometh from the court, by the appointment of the king and the counsell to the same effect: and to visite all such hospitalles as bee in the prouinces limited in his commission, and if they doo finde any that hath not executed his office in right and iustice, then they doo displace them, and punish them verie rigorously: by reason whereof all such officers haue great care of their charges and liue vprightly, hauing before their eyes the straight account which they must giue, and the cruell rewarde if to the contrarie. The blinde folkes in this countrie are not accounted in the number of those that of necessitie are to bee maintayned by their kinsfolkes, or by the king: for they are constrained to worke, as to grind with a querne wheate, or rice, or to blowe smythes bellows, or

A very good  
order.

A mirror for  
vs to looke  
vpon.

W

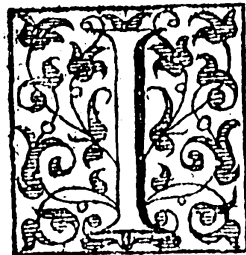
such

such like occupations, that they haue no neede of their sight. And if it be a blind woman, when she cometh vnto age, she doth vse the office of women of loue, of which sort there are a great number in publike places, as shall bee declared in the Chapter for that purpose. These haue women that doo tende vpon them, and doo paint and trim them by, and they are such that with pure age did leaue that office. So by this order in all this kingdome, although it be great, and the people infinite: yet there is no poore that doo perishe nor begge in the streets, as was apparant vnto the austen and barefoote fryers, and the rest that went with them into that countrie.

The third booke and historie of the great and mightie kingdome of *China*, in the which is contained many notable things woorthie to be considered of touching morall and politike matters.

### CHAP. I.

How manie kinges hath bene in this kingdome and their names.



In the fourth Chapter of the first booke, I did promise, particularly to declare, howe many kinges haue bene in this kingdome, and their names. Nowe to accomplish the same, I will beginne and declare the succession of them from Vitey, (who was the first that did reduce the kingdome to one empire gouernment) vnto him that dooth reigne at this daye, remitting that which shall lacke vnto the Chapter aforesaide: whereas shall be found the number of the kinges, and how many yeares since the first beginning of this kingdome, and the manner of the succession.

This Vitey was the first king of *China* (as it appeareth by their histories, where as they doo make particular mention.) But amongst other things that they do declare of the kinges person, they do say that he was in height so much as seuen measures, which is accustomed in *China*: and euery measure is two

two thirdes of a Spanish bare, which is by good account foure vares and two terces in length: he was sixe palmes broad in the shoulders, and was as valiant in his deedes as in bignesse of his bodie: he had a Captaine called Lincheon, who was not onely valiant, but politike and of great wisdom, by reason whereof with his valour and strength he did subiect vnto Vitey, all the whole countrie that he doth nowe possesse, and caused all people to feare him. They do attribute that this Vitey, did first inuent the vse of garmentes for to weare, and the vnting of all manner of colours, of making of shippes: hee likewise inuented the sawe to sawe tymber, but aboue all thinges he was a great Architector, and an inuenter of buildinges, whereof hee made verie manie and verie sumptuous, which doo indure vnto this day in the remembrance of his name: he did also inuent the wheele to turne like, the which is vnto this day in all the kingdome: hee was the first that did vse to weare golde, pearles and precious stones for iewelless, and to weare cloth of golde, siluer and like in apparell: he did repart all the people of the countrie into cities, towne and villages: and did ordeine occupations, and commaunded that no man should vse any other but that which his father did vse, without his particular licence, or the gouerners of his kingdome. And that should not be granted without great occasion for the same.

All of one occupation were put in streets by themselves, the which order is vnto this day throughout al the kingdome: so that if you doo desire to knowe what occupation is in anye street, it is sufficient to see the first house thereof, although it be very long: for it is verie certaine that they be all of one occupation and not mingled with any other. Amongst all other things he ordeined one thing of great consideration, that was, no woman to be idle but to worke, either in her husbands occupation, or in sowing or spinning. This was a law so generall amongst them, that the Quene her selfe did obserue & keepe it.

They say that he was a great Astrologician, and had growing in the court of his pallace a certaine hearbe, the which did make a manner of demonstration when that any did passe by it, whereby it did shewe if any were euill intentioned against the king. Many other things they do declare which I let passe because I would not be tedious vnto the reader, referring

Vitey the  
first king of  
*China*,

Which is  
foure yeares  
quarter and  
halfe.

The first in-  
vention of  
garmentes  
and dying of  
colours.

No woman  
to be idle.

A strange  
kind of hearb.

the byames and fondnesse of these Idolaters, vnto the iudgement of your discretion: for vnto the discrete is sufficient to touch of euerie thing a little. Hee had foure wiues, and by them fise and twentie sonnes, he reygned a hundreth yeares: there was betwixt this king, and he which did build the great wall ( that was spoken of in the ninth chapter of the first booke ) one hundreth and sixtene kinges, all of the lynage of this Vitey. All the which did raigne, as appeareth by their histories, two thousande two hundreth and fiftie seven yeares. I do not here declare their names, because I would not be tedious, although they be particularly named in their histories: but here I will set downe them that I finde necessarie to bee spoken of for the succession vnto him that nowe reygneeth. The last king of the lynage of this worthe Vitey, was called Tzintzon: this did make the mightie and great wall aforesaide: finding himselfe to be greatly troubled with the king of Tartarie, who did make warre vpon him in many places of his kingdome: he did ordaine the making thereof, and for the furnishing of the same, he did take the third man of the countrie to the worke: and for that manie people did die in this tedious worke, by reason they went so farre from their owne houses, and in diuers climes cleane contrarie vnto that where as they were bred and bozne: it grew that the king was hated and abhored of all people, in such sort that they did conspire his death, which in effect they did accomplish and slew him, after he had reigned fortie yeares: and also his sonne and heyre who was called Aguizi. After the death of this Tzintzon and his sonne, they did ordaine for their king, one that was called Auchosau, a man of great valour and wisdom, hee reigned twelue yeares: a sonne of his did succede him in the kingdom, called Futey, & he reigned seven yeares. After the death of this king, who died very young: his wife did reigne and gouerne, and was of his owne linage: she did maruelously gouerne that kingdome for the space of 18. yeares, and for that shee had no issue naturall of her bodie, a sonne of her husbands & he had by an other wife did succede in the kingdome, and reigned thre and twentie yeares: a son of his did succede him, called Guntrey, and reigned 16. yeares & eight monethes: a son of his called Guntrey, did reigne 54. yeares: a sonne of his did succede him

called

called Guntrey, and reigned thirtene yeares: his sonne called Ochantey, did succede him and reigned 25. yeares and thre monethes: his son called Coantey succeeded him & reigned 13. yeares & two monethes. After him reigned his sonne Tzentzey, 26. yeares & 4. monethes: then succeeded his son called Anthey, and reigned no moze but 6. yeares, his sonne Pintatey, did inherite & reigned 5. yeares: this Pintatey when he died was not married, and therefore a brother of his did succede him called Tzintzomy, & reigned but 3. yeares & 7. monethes: after him succeeded a younger brother called Huy hannon, & reigned fye yeares: his sonne called Cubum did succede him & reigned 32. yeares: his son Bernthey, did inherite & reigned 18. yeares: after him his son Vnthey, & reigned 13. yeares: Othey succeeded him & reigned 17. yeres, his sonne called Yanthey reigned but 8. monethes, and left a sonne called Antey, who reigned 19. yeares, whose eldest sonne called Tantey, died incontinent after his father, and reigned only 3. monethes, & his brother called Chytey reigned one yeare, his son called Linthey reigned 22. yeares, his sonne called Yanthey did succede him, & reigned 31. yeares. This Yanthey ( the historie saith ) was a man of small wisdom which was the occasion that he was abhored and hated of those of his kingdome. A pephew of his called Laupy did rebell against him, he had two sociates for to helpe him, gentlemen of the court, they were two brethren & verie valiant, the one was called Quathy, the other Tzunthey, these two did procure to make Laupy king. His vncke the king vnderstode thereof, and was of so litle valor & discretion, that he could not, neither durst he put remedie in the same: which caused commotions and common rumors amongst the people. But in especiall there was foure tyrantes iopned in one, and all at one time, they were called, Cincoan, Sofoc, Guanlian & Guanfer. Against these Laupy did make warre vnder colour to helpe his vncke, but after a while, that the warre indured, he concluded and made peace with Cincoan, and he married with one of his daughters, who straight wayes made warre against the other thre tyrants with the helpe of his father in lawe. At this time this mightie kingdome was diuided in thre partes and beganne the tyrannie as you shall vnderstande: the one and principall part fell vnto Laupy by the death of his vncke,



the other to Soloc, & the other vnto Cincoan his father in law. In this sort remained the kingdome in diuision a while, til such time as Cuythey sonne vnto Laupy did reigne in his fathers stee. When did there a tyrant rise vp against him called Chim-batey and slew him: he by his great valour did bring the kingdome all in one as before, after that it had bin in diuision 41. yeares, and reigned after that alone 25. yeares: his sonne named Fontey, did succede him and reigned 17. yeares. And to make short of this linage, there was 15. kinges, and reigned 176. yeares, against the last of them who was called Qujourey, there did arise against him tyrannously Tzobu. Of this linage there was eyght kinges, who reigned 62. yeares: against the last of them called Surey, there arose one called Corey, of whose lynage there was fise kinges, and reigned twentie foure yerres, the last of them called Orey, was slaine by Dian. Where was of this lynage foure kinges that reigned 56. yerres: against the last of them rose vp Tym, and there was of his race, fise kinges: and reigned one and 30. yeares: against the last of this house rose vp Tzuyn. And there was of this linage thre kinges, and reigned seuen and thirtie yeares, against the last of these rose vp Touco. This and all the rest of his lynage did gouerne maruelous well: which was the occasion that they endured the longer time. Where was of them one and twentie kinges, and reigned 294. yeares: the last of them called Troncon, did marrie with one that had bene his fathers wife, called Bausa: a verie faire woman: hee tooke her out of a monastery where she was a Nunne, onely to marrie with her: she vsed such policie that he was slaine, and did gouerne the kingdome after a lone one and fortie yeares. The historie sayth that she was dishonest, and that with extremitie, and vsed the companie of the best and principallest of the realme, and not content with that, she married with one of base lynage, one fit for her purpose, because she was so vicious. They say that before she did marrie, she caused to be slaine the sonnes she had by her first husbande, for that she had a desire that a nephew of hers should succede her in the kingdome. When those of the kingdome perceiuing her intent, and wearie of her, by reason of her ill liuing, sent out to seeke a bastard sonne of her husbandes, who was fledde away, and with a common consent, they rayged him for king.

He

He was called Tautzon, he caused cruell and rigozous Justice to be done vpon his stepmother, as was reason for her euilles, and an example to all those of the kingdome, who by a president of her ill liuing beganne to straggle: there was of his lynage seuen kinges, that reigned 130. yeares: against the last called Concham arose Dian, of this linage there were but two kinges and reigned eightene yeares. Against the second and last arose Outon, and was of his linage thre kinges and reigned but fiftene yeares: against the last there arose Outzim of this there was but two kinges and reigned nine yeares and thre monethes, there arose against the last Tozo: he and his sonne reigned foure yeares: with the sonne of this one Auchin did fight and slewe him in the combat, and succeded him in the kingdome: hee with other two of his lynage reigned tenne yeares, against the last of these arose vp one of the lynage of Vitey the first king, and slewe him, hee was called Zaytzon, there was of this lynage seuentene kinges and reigned with all peace and quietnesse, thre hundred and twentie yeares: the last of this lynage was called Tepyna, with whom did fight the gran Tartaro called Vzon, who entred into China with a mightie armie, and got all the kingdome, and it was possessed with nine Tartare kinges, the which reigned 93. yeares, and intreated the inhabitantes with great tyrannie and seruitude: the last of these was called Tzintzoum, this was moze cruell vnto the Chinos then any of the rest, which was the occasion that all the kingdome did ioyne together in one, and did elect a king, called Gombu, a man of great valour, and of the lynage of auncient kinges past, who by his great worthinesse, and ioyning much people together, did so much that hee did drive all the Tartaros out of the kingdome, with the death of many thousands of them, who obstinately and without Justice, did with all tyrannie keepe that kingdome in possession: there was of this lynage twelue kinges with this that now reigneth: the eleuen kinges past reigned two hundred yeares: he that now possesseth the kingdome is called Boneg, who by the death of his elder brother that died by a fall hee had from his horse, did inherite the kingdome: he is of 23. yeares of age (as they saye) and hath his mother alieue, of whom as yet there is nothing written:

so that I can write nothing in particular, but that they say, he is a gallant gentleman, and welbeloued of his subiects, and a great friende vnto Justice. He is married with a cosen of his, and hath one sonne.

Those of his linage hath got of the Tartares many countries since they were driuen out of China, the which are on the other side of the mightie wall. God for his mercies sake bring them to the knowledge of his holy lawe, and accomplish a propheticke that they haue amongst them, by the which they are giuen to vnderstand that they shall be ruled and brought in subiection by men with great eyes and long beards, a nation that shall come from countries farre off, by whom they shalbe commanded, which signifieth to be Christians. The king of this countrie is had in so great reputation amongst his subiectes, that in all the prouinces where he is not resident, in the chiefe cities whereas are the vizropes or gouernors, they haue a table of gold in the which is portred the king that now reigneth, and conered with a curtin of cloth of golde verie riche, and thether goeth euerie day the Loycias, which are the gentlemen, men of lawe, and ministers of Justice, and do by duetie reuerence vnto it, as though the kinge were personally present. This table and picture is discovered the first day of their feasts which they doo celebrate, and is at the newe moone of euery month, on the which day all people do repaire and do reuerence vnto the picture, with the same respect as they would doo if he were present: they do call the king, Lord of the worlde, and sonne of heauen.

## C H A P. II.

Of the court and pallace of the king, and of the citie where as he is resident: and how that in all the kingdome there is not one that is Lord ouer subiectes by propertie.

The habitation of this king, and almost of al his predecessors hath bin and is commonly in the citie of Taybin or Suntien: the occasion is (as they saye) for that it is nearest vnto the Tartarians, with whom continually they haue had wars, that they might the better put remedie in any necessitie that shoulde happen, or paraduenture for that the temperature or climate of that

that place is more healthfull then the other prouinces, or the dwelling to be of more pleasure, as it is giuen to vnderstand by that worde Suntien, which in their language is as much to say the celestiaall citie. it is of such bignesse, that for to crosse it ouer from gate to gate, a man must traueile one whole day and haue a good horse, and put good diligence, or else he shal come short: this is besides the subburbes, which is as much more ground. Amongst the Chinos is founde no varietie in the declaration of this mightie city, and of the great riches that is in it, which is a signe to be of a truth, for that they agree all in one. There is so much people in it, what of citizens and courtiers, that it is affirmed y<sup>e</sup> vpon any vrgent occasion, there may be ioyned together two hundred thousand men, and the halfe of them to bee horsemen. At the entring into this citie, toward the orient, is situated the mightie and sumptuous pallace of the king, where he remaineth ordinarily, although he hath other two: the one in the midst of the citie, and the other at the end towards the West. This first pallace they do testifie is of such huge bignesse and so much curiositie, that it is requisite to haue foure dayes at the least to view and see it all. First it is compassed about with seven walles very huge: and the space that is betwixt one wall and another, doth containe ten thousand souldiers which doo watch and gard the kings house dayly: there is within this pallace three score and nineteene halles of a marueilous rich and curious making, wherein there are many women that doo serue the king in the place of pages and squires: but the principallest to be seene in this pallace is foure halles verie rich, whereas the king giueth audience vnto such ambassadours as come vnto him from other kingdomes, or prouinces, or vnto his owne people, when they call any court of parliament (which is very selborne) for that he is not seene by his commons out of his owne house but by great chance, and yet when they doo see him, for the most part it is by a glasse window. The first of these halls is made all of mettall very curiously wrought with manie figures: and the seconde hath the ceiling and the floore wrought in the order of masons worke, all of silver of great valure: the thirde is of fine golde wrought and inamiled verie curiously. The fourth is of so great riches, that it much exceedeth all the other three: for

A citie of a daies iourney long.

Foure curious halles.

for that in it is represented the power and riches of that mightie kingdome: and therefore in their language they do call it the hall of the kings treasure, and they do affirme that it deserveth to haue that name: for that there is in it the greatest treasure that any king hath in all the world, besides many iewels of an inestimable price, and a chaire (wherein he dooth sit) of great maiesty, made of iuoy, set full of pretious stones, and carbuncles of a great price, that in the darke time of the night, the hall is of so great clearenesse, as though there were in it manie torches or lights: the wals are set full of stones of diuers sorts, verie rich and of great vertue wrought verie curiously: and to declare it in fewe words, it is the richest and principallst thing to be seene in all the kingdome. for therein is the principallest thereof. In these foure halles are heard such ambassadours as are sent from other countries, according vnto the estate and qualitie of the king, and prouinces from whence they come: so that according as they are esteemed, so are they entertained into one of these foure hals. If that from whence they come is from a king of small power, he hath audience in the first hall: if he be of a reasonable power, in the second hal, and in this order in the rest. Within this mightie pallace, the king hath all that any humane vnderstanding can desire or aske (touching this life) in pleasures for to recreate his person, and for their quene: for that neuer (or by great chance) they go forth of the same: and it hath bene a customable vse amongst the kings of that countrie: that it is as a thing inherited by succession neuer to go forth. They say, their reason why they doo keepe themselves so close & not to go abroade, is to conserue the mightie estate of their estate, and also to auoide for being slaine by treason (as many times it falleth so out) for which occasion you haue had kings, that in all the time of their reigne haue not gone out of their pallace, but onely the day of their oath and crownation: and besides this their close keeping, yet haue they tenne thousande men continually (as aforesaide) in garde of the pallace both day and night, besides others that are in the courtes, staires and halles, and other places. Within the gates and wals of this mightie pallace they haue gardines, or chards, woodes and groues, whereas is all manner of hunt, and foule and great pouders full of fish. And to conclude, they haue all manner

manner of pleasures and delites, that may be inuented or had in any banketting house in the field. In all this kingdome, there is not one that is lord ouer any subject or vassales (as they of Turkie) neither haue they any iurisdiction proper: but that which is his patrimonie and moueables, or that which the king doth giue them in recompence of good service or gouernment, or for any other particular respect: all the which dooth end with the person, and is returned againe vnto the king, except he will giue it vnto the sonne of him that is dead, in courtesye more then by obligation or duetie: giuing to vnderstande that it is to auoyd inconueniences, and occasions of treasons, which might grow if that there were any lords that were rich, or of power, & not for couetousnes or any other intent. Whose whom he dooth put in authoritie, whether they are bishops, gouernours, or captaine generals, or whatsoeuer they be, hee giueth vnto them large wages, sufficient to sustaine them in their office, in so ample sort, that it is rather ouerplus vnto them then lacke, for that he will not that their necessitie compell them to take presents or bribes, which thing doth blinde them, that they cannot do iustice rightly: and vnto him that doth receiue or take any such (although it be but of smal price) he is cruelly punished.

Punished for  
taking bribes

### CHAP. III.

The number of such subiects as doo pay vnto the king tribute in all these fiftene prouinces.

Vnderstanding the greatnesse of this kingdome of China, and the infinite number of people that is therein, it is an easie thing to bee beleued: the number that euery prouince hath of such as do pay tribute, as is taken out of the booke that the officers haue, whereby they do recouer that tribute: and it is affirmed, that there are as many more, such as are free and do pay no tribute. The Loytians and ministers of iustice, all sorts of souldiers both by sea and land (which is an infinite number) are free and do pay nothing, the number as followeth.

The prouince of Pagua hath two millions seven hundred and foure thousand that doth pay tribute to the king.

The



The prouince of Santon 3. millions and 700. thousand tributers.

The prouince of Foquien, two millions foure hundred and seven thousand tributers.

The prouince of Olam, two millions two hundred & foure thousand tributers.

The prouince of Sinsay, three millions three hundred & foure score thousand.

The prouince of Susuan, two millions and fiftie thousand.

The prouince of Tolanchia, there where as the king is resident, and is the biggest of them all: six millions fourescore and ten thousand.

The prouince of Causay, two millions three hundred and five thousand.

The prouince of Oquiam, three millions and eight hundred thousand.

The prouince of Aucheo, two millions eight hundred and foure thousand.

The prouince of Gonan, one million and two hundred thousand.

The prouince of Xanton, one million nine hundred fortie and foure thousand.

The prouince of Quicheu, two millions thirtie and foure thousand.

The prouince of Chequeam, two millions two hundred and fortiescore thousand.

The prouince of Sancii, which is the least of all the prouinces, hath one million six hundred threescore and twelue thousand tributers.

By this account it is found, that the tribute payers are verie many: and it is appoyued in manie places of this historie, whereas they do treat of the greatnes of this kingdome, that it is the mightiest and biggest that is to bee read of in all the world. God for his mercies sake, bring them to the knowledge of his lawe, and take them out from the tyrannie of the diuell, wherein they are wapped.

C H A P.

C H A P. IIII.

The tribute that the king hath in these fiftene prouinces, according vnto the truest relation.

**A**lthough this kingdome is great and very rich, yet there is none that doth pay so little tribute ordinarily vnto their king as they do: neither amongst Christians, Moores nor gentiles that we know. The extraordinary and personall seruice is very much, that in some respect wee may say that they are more slaues then free men, for that they do not possesse one sote of land but they pay tribute: in respect whereof, as also for the great misusing of them by their gouernours, will bee a great part and occasion to inuite them to receiue the lawe of the gospel, and that with great facilitie to inioy the libertie of the same.

The ordinarie tribute that euery one dooth pay that dooth keepe house, is two Mases euery yeare, which is as much as two spanish rials of plate. This tribute, is verie little, yet the Loytians (which is a great part of the kingdome) do pay none, neither their gouernours nor ministers, captaines nor souldiours: the multitude of the people is so great, and the kingdome so bigge, that alongly that which they giue for expences of the king and his court is wonderfull, with customes, dieties, portages and other rents: not accounting that which is payde vnto garisons and souldiers of that kingdome, neither in that which is spent in repairing of walles of particular cities, and in men of warre at sea, and camps by land: to gouernours and iustices, which doth not enter into this account.

The rent which remaineth vnto the king ordinarily is this that followeth, and is taken with great regard out of the booke of his ercheke. Yet the Chinos do say that it is much lesse than that they do pay at this time: for that this is of old antiquitie when as the tributes were lesse: the tributes as followeth.

Of pure golde from seuentene to two and twentie killates they giue him foure millions, and two hundred fiftiescore thousand and nine hundred Taes: euery one is worth ten rials and foure and twentie marauadies spanish mony.

Of fine silver, three millions one hundred fiftie thousand two hundred and ninetene Taes.

The rent of the king.

Pure gold.

Fine silver.

The

Pearles.

The mines of pearles, whereof you haue many in this kingdome (although they are not verie round) is woorth vnto him commonly two millions six hundred & thirtie thousand Taes.

Prezious  
stones.  
Muske and  
amber.

Of prezious stones of all sorts, as they come from the mines, one million foure hundred thre scoze and ten thousand Taes.

Of muske and amber, one million and thirtie five thousand Taes.

Of earthen dishes and vessell fourescoze thousand taes. Besides all this the king doth put forth verie much ground to his subiects, and they do pay him with part of the crosse that they gather, or with the cattle that they bring vpon & same ground. The quantitie that they pay him is as followeth.

Rice.

Of cleane rice (which is a common victuall throughout all the kingdome, & of the countries adioyning to them) they paie him threescoze millions, one hundred thre scoze & eleuen thousand eight hundred thirtie and two hanegges.

Barley.

Of barley twentie nine millions, thre hundred foure scoze and eleuen thousand nine hundred fourescoze & two hanegges.

Wheate.

Of wheate like vnto that in Spaine, thirtie thre millions one hundred twentie thousand and two hundred hanegges.

Salt.

Of salt twentie five millions thre hundred and fortie thousand foure hundred hanegges, which is made in his owne salt pits, and is of a great rent.

Mayz.

Of wheate called Mayz, twentie millions two hundred and fiftie thousand hanegs.

Millo.

Of Millio twentie foure millions of hanegges.

Panizo.

Of Panizo, fourtene millions and two hundred thousand hanegges.

Other graine

Of other different graine and seeds, fortie millions and two thousand hanegges.

Peeces of  
silke.

They doo pay him in peeces of silke of fourtene bares long, the pece, two hundred five thousand and five hundred ninetie peeces.

Raw silke.

Of raw silke in bundles, five hundred and fortie thousand pounds. Of cotton wolle, thre hundred thousand

Cotton wool.

Of mantles wrought of all colours, eight hundred thousand & foure hundred mantles of Chimantas. Made of rawe silke that waileth twelue pound a pece, thre hundred thousand six hundred and eightie of them. Of mantles made of cotton, of

Mantels.

four-

fourty bates, six hundred seuentie eight thousand, eight hundred and seuentie. Of Chimantas of cotton thre hundred & foure thousand six hundred forty & eight. All this aforesaide is for expenses of the court, which is great. The Chinos y come vnto the Philippinas do affirme the same, & do not differ in the report, which is a signe to be true: likewise they do receiue of it in his tresurie, whereas is many millions, & cannot be otherwise, considering his great rents.

## C H A P. V.

Of the men of war that are in the fifteene prouinces, as well footmen as horsemen, and of the great care they haue in the gard of the kingdome.

**L**ooke what care and diligence this mightie king hath, that Iustice should be ministred with right & equitie: so likewise (yea & much more) he hath touching matters that may preuent wars, which be offered, by princes adiacent vnto him, or any other whatsoener. But in especiall with the Tartarians with whom they haue had continuall wars many yeare. (Although at this day) that the Tartarians doo feare him very much: in such sort as he thinketh it best to keepe him for his friende, and doth acknowledge vnto him a certain maner of vassalage. And although at this present, and long time since he hath bin and is without any occasion of wars, that should come vpon a sodain: yet hath he the selfsame care & diligence of preuention, as though he had many & grievous enemies to defend himselfe from, or to offend them: as you shall perceiue in this that followeth. For besides that he hath in euery prouince his president & counsell of war, capitaine generall, and others ordinarie to take by people, and ordaine their rampes & squadrons as well by sea as by land, to serue at all affaires when that occasion shall serue. So likewise he hath in euery city capitaines and souldiers for their particular garde & defence, and doo range & watch to set their garde in order both day & night, as though their enemies were at the gates. This military order they do vse and maintaine, in such sort that no nation knowe may be compared vnto them. Although speaking generally. (according vnto the relation of certaine spanish souldiers that were there, and did many times see them) there be other nations that do exceed them both in valiantnesse, courage, and woorthinesse of mind.

They

Great care  
for to defend  
their countris

They haue at the gates of all their cities, their squadrons, who let the entrie and going out of any whatsoeuer, except he haue licence of the iustice of that citie or towne, brought them in writing: the which gates they do shut and open by order and licence of their captaines, which is sent vnto them euery day, written in whitened tables, and their sine vnto it. These gates are the force of all the cittie, and thereon is planted all the artillerie they haue: nigh vnto the which gate, is ordinarily the house whereas they are sounded or made. At night when they do shut their gates, they do glew papers vpon the ioinings of them: then they doo seale the papers, with the seale that the gouernour or iudge of that cittie doth weare on his finger, the which is done by himselfe, or by some other in whom he hath great confidence and trust: and they cannot open them againe in the morning vntill such time as it bee seene and acknowledged, that it hath not bene touched since the night that it was put on. So that if any haue any iourney to ride verie early in the morning, he must go forth of the citie ouer night, befoze the gates be shut, and remaine in the suburbs: for out of the cittie it is not possible to goe vntill the gates be open, which is not till the sunne be vp ordinarily.

They do not vse any castles nor forts, but great bulwarkes and gun bankes, whereas they haue continuall watch, and do change by quarters according as wee do vse: and the officers with a great number of souldiers do range throughout the city, and bulwarkes: and commonly the captaines be naturall of those prouinces, whereas they haue their charge giuen them: in consideration that the loue they haue to their countrie, doo binde them to fight to the death for the defence thereof. And for that there should be more quietnesse and rest in the cities, it is not permitted that any do weare weapons, defensives, nor offensives, but onely such souldiers as haue the kings pay: neither do they consent they should haue them in their houses, neither vse any in tranaille by sea nor lande. Besides all this, the king hath in the citie of Taybin and Suntiern, (whereas hee is resident) and in such cities lying there about, a great number both of horsemen and footemen, alwaies in a readinesse for to go with him into any place, for the safegarde of his person in time of necessitie.

The

The souldiers of this kingdome are in two sorts and manners: the one sort are such as bee and are naturall of the citie whereas they haue their charge, and these be called in their language Cum: in this place the sonne doth succede the father, and for lacke of an heire, the king doth prouide one in the dead mans place. Euery one of them hath his name written vpon the post of his doze, and the place appointed whither he shal go when occasion shall serue, (enimies being against that citie or towne.) The other sort of souldiers are strangers, and are consorted for yeares or monethes to serue. These be they that ordinarily make their watches, musters, and toyne companies for the recett of the captaines: these be called in their language Pon. These goe from one place vnto another, whereas they are commanded to go. One captaine and ancient hath charge of a thousand, and a meener captaine with his ancient a hundred, that doo depend vpon the other. So that for to knowe the number of people that is in a great campe, it is done with great ease, in accounting the ensignes of a thousand men, which are easily knowne. Euery chiefe or petie captaine of these, hath his house vpon the cittie wal, and his name put on it, and there he dwelleth so long as the warres indureth. These captaines euery moneth do exercise their souldiers in marching and putting them in order: sometime with quick speed, and other times more slower, and to giue assalt and retyze as they are taught by the sound of the drum: this they do vse continually in the time of peace, as wel as in the time of warre: Also how to vse their weapons, which are ordinarie, hargabuses, pikes, targets, faunchers, bushebilles, holbards, bagars and armour. The horsemen do vse in the warres to carrie foure swords hanging at their saddell bowes, and doo fight with two at once, with great dexteritie and gallant to behold. These do accustome to go into the wars accompanied with many seruants, and familiar friends on foote, all wel armed after the gallantest manner that possible they may. These footemen be marueilous full of pollicie and ingenious in warlike or martiall affaires: and although they haue some valoz for to assalt and abide the enimie, yet doo they profite themselues of policies, deuises and instruments of fire, & of fire workes. Thus do they vse as wel by land in their wars, as by sea many homes of fire, full of olde iron,

C

and

Verie ill  
horsemen.

and arrowes made with powder & fire worke, with the which they do much harne and destroy their enemies. The horsemen do fight with bowes and arrowes, and lances, and with two swordes (as I haue saide before) and some with hargabuses. They cannot gouerne their horses very wel, for that they haue but one peece of iron that is crosse in their mouthes that serueth for a byble: and for to make them stay, they pull but one raine, and with clapping their hands together and making of a noise before them. They haue very ill saddels, so that they be al verie ill horsemen. The like prouision hath the king for the sea: he hath great flottes of ships, furnished with capitaines and men, that doo scoure and defend the coasts of the countrie with great diligence and watchings. The souldiers as well by land as by sea are paid with great liberalitie, and those that do aduantage themselves in valor, are very much esteemed, and haue great preferment and rewards. When these Chinos doo take anie prisoner in the wars, they doo not kill him, nor giue him more punishment, but to serue as a souldier in that countrie in the farthest parts from their naturall: the king paying him his wages as other souldiers are paid. These for that they may be knowne doo weare redde bonnets, but in their other apparell they do differ nothing from the Chinos. Likewise such as be condemned by iustice for criminall offences, to serue in any frontier (as is vsed much amongst them) they also weare redde caps or bonnets: and so it is declared in their sentence, that they doo condemne them to the red bonnet.

#### CHAP. VI.

More of the men of war which are in al these fiftene prouinces, and how many there be in euery one of them, as well horsemen as footemen.

In the chapter past you do vnderstande what care these Chinos haue in the time of peace as well as in warre, for to defend their citties: and what preparations they haue generally throughout al the countrie. Now lacketh to let you know particularly the number that euery prouince hath in it selfe, the better to vnderstand the mightinesse therof. They haue in euery prouince in their chiefe or metropolitan citie, a counsell of warre.

warre, with a president and foure counsaillers: all the which are such as haue bin brought vp from their youth in the wars, with experience of the vse of armour and weapon: so that vnto them is giuen the charge for the defence of their prouince.

These counsaillers doo ordaine capitaines, and prouide other officers and all necessaries for the warres, and send them vnto such citties and townes, whereas they see it is needfull. And for that in the accomplishing thereof there shalbe no lacke, the treasurer is commanded to deliuer vnto them, whatsoeuer they do aske, without any delay.

The number of the souldiers that euery prouince had in the yeare 1577. at such time as frater Martin de Herrada and his companie entered into China (hauing no wars but great peace and quietnesse) is as followeth.

The prouince of Pagua, whereas ordinarily the king is resident, hath two millions and one hundred and fiftie thousand footemen, and foure hundred thousand horsemen.

The prouince of Santon hath one hundred and twenty thousand footemen, and forty thousand horsemen.

The prouince of Foquieu hath eight and fiftie thousand and nine hundred footemen, and twenty two thousand foure hundred horsemen.

The prouince of Olam hath thre score and sixtene thousand footemen, and twenty five thousand five hundred horsemen.

The prouince of Cinlay hath eightie thousand thre hundred footemen, but of horsemen verie few or none, for that this prouince and the other that followe, are all mountaines, and full of rockes and stones.

The prouince of Oquiam hath twenty thousand and five hundred footemen, and no horsemen, for the reason aforesaide.

The prouince of Susuan foure score and five thousand footemen, and foure and thirtie thousand and five hundred horsemen.

The prouince of Tolanchia, which is that which doth border vpon the Tartarians, with whom the kings of China haue had wars (as aforesaid) hath two millions & eight hundred thousand footmen, & two hundred & ninety thousand horsemen, & are the

most famous and best in all the whole kingdome: for that they are brought vp in the vse of armour from their youth: and many times exercised the same in times past, when they had their ordinarie war with their borderers the Tartarians.

The prouince of Causay hath fiftie thousand footemen, and twentie thousand two hundred and fiftie horsemen.

The prouince of Aucheo, (there whereas the friers were) hath foure scoze and six thousand footemen, and fortie eight thousand horsemen.

The prouince of Gonan fortie foure thousand footemen, and foureteene thousand five hundred horsemen.

The prouince of Xanton hath fiftie two thousand footemen, and eightene thousand nine hundred horsemen.

The prouince of Quincheu hath fortie eight thousand and seven hundred footemen, and fiftene thousande thre hundred horsemen.

The prouince of Chequeam thirty foure thousand footmen, and thirteene thousand horsemen.

The prouince of Saucii, which is least of them all hath forty thousand footemen, and six thousand horsemen. All these people aforesaid, euerie prouince is bound (by an order set downe in parlement) to haue in a readinesse, the which is an easie thing to be done: the one is for that the king doth pay them roiallie, the other for that they do dwell in their owne natural countries and houses, wheras they do inioy their patrimonies and goods: leauing it vnto their sonnes, who doo inherite the same and his office as aforesaid. In the time of wars they are bounde to assist the place that hath most necessitie. By this account it plainly appeareth that all these prouinces (which may better be called kingdomes) considering their greatnes haue five millions & eight hundred fourtie six thousand & five hundred footemen, & nine hundred fortie eight thousand thre hundred & fiftie horsemen. All the which, if in valor and valiantnes might be equalled vnto our nations in Europe, they were sufficient to conquer y<sup>e</sup> whole world. And although they are more in number & equal in policies, yet in their valiantnesse & courage they are far behind. Their horse for the most part are little, but great traueilers: Yet they say, within the countrie there are verie great & excellent good horse. I do not here declare the industrie that

The souldier  
is roially paid

The number  
of footemen &  
horsemen.

that might (with the fauour of God) be vsed to win and overcome this people, for that the place serueth not for it: and I haue giuen large notice thereof, vnto whom I am bound. And againe my profession is more to bee a meanes vnto peace, then to procure any warres: and if that which is my desire might be doone, it is, that with the word of God which is the sword that cutteth the hearts of men, wherewith I hope in the worde to see it.

### CHAP. VII.

Of a law amongst the Chinos, that they cannot make anie wars out of their owne countrie, neither go forth of the same, neither can any stranger come in without licence of the king.

Although in many things that haue bin scene in this kingdome is shewed and declared the sharpe and ripe witts of these men, and with what wisdom and prudence they doo gouerne their countries: yet wherein they doo most manifestly the same (in my iudgement) is in that which shalbe declared in this chapter. They without all doubt seeme to exceede the Greekes Carthaginians & Romanes, of whom the old ancient histories haue signified to vs, & also of those later times: who for to conquer strange countries did separate themselves so farre from their natural, that they lost their owne countries at home. But these of this kingdome being forewarned (as y<sup>e</sup> prouerbe saith:) *Felix quem faciunt aliena pericula cautum*, By the hurt of another &c. they haue found by experience y<sup>e</sup> to go forth of their owne kingdome to conquer others, is the spoile and losse of much people, and expences of great treasures, besides the traualle and care which continually they haue to sustaine that which is got, with feare to be lost againe: so that in the meane time whilest they were occupied in strange conquests, their enemies the Tartarians and other kings borderers vnto them did trouble and inuade them doing great damage and harme. And more considering that they do possesse one of the greatest & best kingdomes of the world, as well for riches as for fertility: by reason whereof, and by the great abundance of things that the country doth yeld: many strange nations do profite themselves from them, and they haue need of none other nation, for that



They haue  
no neede of  
other nati-  
ons,

that they haue sufficient of all things necessarie to the main-  
taining of humane life. In consideration whereof they called a  
generall court of parliament, whether came all vizroyes and  
gouernours and other principall men of all the fiftene prouin-  
ces: and there they did communicate, to put remedie in this  
great inconuenience in the best manner possible. When after  
they had wel considered of the same with great care & diligence,  
taking the iudgement particular of euery one, & in generall by  
common consent they found it requisite for their quietnes & pro-  
fite, & a thing most conuenient for the common wealth to leaue  
al y they had got & gained out of their owne kingdome: but spe-  
cially such countries as were farre off. And from that day for-  
wards not to make any wars in any place: for that from thence  
did proceed a knowne damage & a doubtfull profite: and being  
altogether confozmable, they did request the king that was at  
that present that he would cal home al such people, as he had in  
other kingdomes bordering there about vnder his obedience,  
perswading him that in so doing, he should remaine a mightie  
prince, more richer, more in quiet and in more securitie. When  
the king perceiuing the request and petition of his kingdome &  
subiects, and being fully satisfied that this perswasion was re-  
quisite to be put in execution: he straightwayes set it a worke,  
and commanded vpon great penalties, that al his subiects and  
vassals naturall that were in any strange countries, that in  
a time limited, they should returne home to their own country  
and houses: and likewise to the gouernours of the same coun-  
tries, that they should in his name abandon & leaue the domini-  
on and possession that he had of them: excepting such as would  
of their owne good will acknowledge bassalage, and giue him  
tribute, & remaine friends, as vnto this day the Lechios & other  
nations do. This law was then established and is inuolable  
kept to this day: in the which it is first commanded that none  
whatsoeuer vpon paine of death, shall make or begin warre in  
any part without his licence. Also on the said penaltie, that no  
subiect of his shall navigate by sea out of the kingdome with-  
out the said licence. Also that whosoever will go from one prou-  
ince to another within the said kingdome, to trafficke in buy-  
ing and selling, shall giue suerties to returne againe in a cer-  
taine time limited, vpon paine to bee disinaturalled of the coun-  
trie.

Straight  
lawes.

try. Likewise that no stranger whatsoeuer shall come in by sea  
nor by land, without his expresse licence, or of the gouernours  
of such ports or places whereas they shall come or arriue. And  
this licence must be giuen with great consideration, aduising  
the king therof. Al which lawes haue bene so inuolable kept  
and obserued, that it hath bene the occasion that this mightie  
kingdome hath not come to notice and knowledge but of late  
yeares. All the which that is said, seemeth to be true, for that it  
is cleerely found in their histories and books of navigations of  
old antiquitie: whereas it is plainly scene that they did come  
with their shipping vnto the Indies, hauing conquered al that  
is from China, vnto the farthest part thereof. Of all the which  
they indured possessors in great quietnes, till such time as they  
ordeined the law of abandoning, of their owne good will, as a-  
foresaid. So that at this day there is great memozy of them in  
the islands Philippinas, and on the coast of Coromande, which  
is the coast against the kingdome of Norlinga towards the sea  
of Cengala: whereas is a towne called vnto this day the soile  
of the Chinos, for that they did reedifie & make the same. The  
like notice & memozy is there in the kingdom of Calicut, wher-  
as be many trees and fruits, that the naturals of that countrie  
do say, were brought thither by the Chinos, when that they  
were lords and gouernours of that countrie. Likewise in those  
dayes they were of Malaca, Siam and Chapaa, & other of their  
borderers: Also it is to be beleued of y Islands of Japon, for  
that there are many tokens of the Chinos vnto this day, & the  
naturals of the country are much after the fashion of the Chi-  
nos, and many particular things that do giue vs to vnderstand:  
and some lawes that are obserued and kept in China. But now  
in these dayes the gouernours of the sea ports do dispence with  
the law, that forbiddeth y going out of the kingdome, by certain  
giftes which is giuen the by merchants, to giue them secret li-  
cence, that they may go and trafficke in y Islands bordering there  
about, as vnto the Philippinas, whither come euery yeare  
many ships laden with merchandise of great riches, of the which  
is brought many times into Spaine. Likewise they do trauaile  
vnto other parts and places, wheras they vnderstand they may  
profite themselves. Yet they do not giue any such licence vntill  
they haue giuen suerties to returne within one whole yeare.

The desire of gaine hath caused them to traueile to Mexico, whither came the yeare past in anno 1585. three merchants of China, with very curious things, & neuer stated till they came into Spaine and into other kingdomes further off. Likewise the said iudge and gouernours doo giue licence vnto strangers (in the order aforesaid) for to enter into their ports to buy & sel, but first vpon examination and charge, that they should haue a great care not to demand any licence but to the same intent. When haue they their licence with a time limited, and with condition that they shall not procure to goe about their cities, neither to see the secrets thereof. And this is giuen in writing vpon a whited table, which is set vpon the fore partes of their ships, that when they come to an anker in any port it may be seene of the keepers and guards that they sinke them not, but let them peaceably to enter and to traffike in buying and selling, paying their ordinarie customes due vnto the king.

In euery port there is a scriuener or notarie, put there by the gouerners, that dooth set downe in memorie the day and houre that any shippe doth enter in, in order: that whether hee be a stranger or natural to take in his lading and dispatch, according vnto the old custome of those ports, the which is inuio- lably kept: which is the occasion that they do lade and dispatch in so short time, and with so great quietnesse, as though there were but one shippe, although many times you shall see in one port two thousande ships small and great. In this sort with a bought licence did the Portugals traffike from the Indies in Canton a prouince of this kingdome, and in other parts of that kingdome, as they themselves haue declared, and likewise the Chinos.

#### CHAP. VIII.

Of the kings royall counsell, and the order they haue to knowe euerie moneth what dooth passe in all the kingdome.

The king hath in the citie of Taybin, wheras he is resident a royall counsell of twelue counsellors, and a president: chosen men throughout al the kingdome, and such as haue had experience in gouernement many yeares.

For to be one of the counsell, it is the highest and supremest dignitie

dignitie that a man can come vnto: for that (as aforesaid) in all this kingdome, there is neither Prince, Duke, Marquesse, Earle nor Lord, that hath any subiectes but the king only, and the prince his sonne. Their counsellors, and the gouernors of these prouinces by them appointed bee such personages, that they are respected and esteemed for the time of their continuance in the same estimation, as is the other, where as they haue these titles.

For to be one of this counsell, it is not sufficient that they be expert and learned in the lawes of the countrie, and in morall and naturall Philosophie, and commenced in the same: but they must be also expert in Astrologie and iudgements. For they say, he that must be of this supreme counsell, by whome is gouerned all these fiftene prouinces: it is requisite that they know all this that is laide, for to prognosticate what shall succede and happen, the better to prouide for all necessities that shall come. These twelue doo sit in counsell ordinarily in the kinges pallace, for the which there is a hall appointed maruellous richly trunmed: and in the same thirtene chayres, sixe of them of golde, and sixe of siluer: both the one and the other of great price, wrought with great curiositie: yet the thirtieth is more richer, for that it is of golde and set full of precious stones of great value, & that is placed in the middelt of them vnder a canopie or cloth of estate, of cloth of gold: in the which is imbodered the kinges armes, and is as it is laide, certaine serpentes wrought with golde voyer: in this chayre the president doth sitte when the king is not in presence: but if hee be there (as seldome he is) then doth the president sit in the first and highest of the chaires on the right hand, which be of gold: in the which, and in the other of siluer, they bee placed according vnto their antiquitie: in this sort, that if the president do die, then do the most auncient procede and inherite his roome, and in his chaire doth the fift person rise on the side of the golden chaires: and so from the fourth vnto the fift: and in this order all the rest arise in the chaires of siluer, passing into the other chaires of golde. This may the president doo, preferring euerie one in order (if any doo die) without the consent of the king. And if any of these chaires be voyd, then doth the counsell choose an other by voices: the which is done by brightness, and

Counsellors must be expert in sciences.

and he which hath the most is preferred: but the chiefest in this preferment is merit and sufficiencie. If he that is chosen be absent in any government, then doo they send for him: but if hee bee present in the citie, then doo they carrie him befoze the king: giuing him to vnderstand of their election, in whose power it is to accept, or to make it voyde: which neuer doth happen. When the king himselfe on his owne handes, according vnto their custome, doth make him sweare a solemne oath that he shall doo vpright iustice according vnto the lawes of the countrie: and that he shall likewise doo vprightly in the choosing of viceroyes and gouernours or any other Iustices, and not be led with affections nor passions, neyther receiue anie bribes himself, nor any other for him: with many other things in this order and effect: and aboue all thinges hee shall not bee partaker, neyther consent to anie treason at anie time against the king: but rather if that hee doo vnderstande of anie such directly or indirectly: hee shall straight wayes giue the kinge to vnderstande thereof or his counsell of all that hee dooth knowe or vnderstande, alwaye fauouring with his industrie and force, the preservation of peace and life of the king.

This oath of homage being doone, they doo carrie him vnto the chaire which is on the left hande in the hall, and doo giue him the possession with great solemnitie: for the which, certaine dayes after there is great feastes in the citie as well by them of the counsell as by the citizens and courtiers: during the which time, the marchants do leaue their contractions and trafficks, and handicraft men their occupations.

If any occasion bee requisite to talke with the king there is none that speaketh with him but the president, and if it so fall out that hee be sicke, then the most auncient and vppermost in the golden chayres dooth talke with him at all times when neede requireth: but when he talketh with him hee is on his knees, and his eyes inclyned to the ground, and neuer moueth although the talke endureth two houres. He is payde with the same money that all viceroyes, gouernours, iustices and captaines of the kingdome are. When they will talke with the president it is in the selfe same order.

In this royall counsell euerie moneth they doo knowe all things

thinges that doo happen in all the kingdome worthie to bee aduised of, and this is without fault: for that those which doo gouerne the prouinces haue expresse commaundement to sende notice vnto the court of all thinges that doo happen in anie of their prouinces, touching warres, the estate of the countrie, the kinges rents, or any other thing: the which is accomplished with so great care, that although it bee a prouince distant five hundred leagues from the court: yet the post doth not misse his day appointed. And those which do first come, do carrie till the last or furthest off doo come, and then vpon the day appointed they do all together giue their relations. Those which are farre off for to be at the court so soone as at the instant as those which are nigh at hand doo send postes daily, that the one may overtake the other. They do run post after the vse of Italy & Spain with a horne, but they were wont to haue a collar of belles, the better to be heard: so y<sup>e</sup> the postmasters when they do heare the horne or bells, do straight waies bidde their horse to be in a readiness. Likewise, if their iourney be to passe by water (as many times it hapneth) then y<sup>e</sup> boat-men do make their barks readie.

When when the counsell hath taken relation of all the posts in effect, the president incontinent doth giue a straight account thereof vnto the king: then he or the counsell by his order (if anie such neede requireth) do put remedie for that that is needfull for the time. And if it be requisite to send any Iustice about the same, he is straight wayes appointed, and dispatched and sent in all haste and with great secrecie: and this Iustice doth make inquiries in such sort that it is not knowne, no not in the citie where the fault is committed.

And for that, touching this matter it shall bee spoken of more at large in chapters following, I will conclude with this: that this king will haue such dominion ouer his kingdome and subiectes, that although it be great with so manie prouinces, Cities and Townes, yet not one Viceroy, Gouernor, nor nor Iustice can put any man vnto death, without his sentence be first confirmed by the kinge and his royall counsell, except it be in the warres actually, for that there in the delaying thereof may growe some perill: therefore they doo permit the captaine generall or his lieutenant to behead or hang what so euer souldier that shall offende or doo anie ill thing, this

this may they do without consentment of the king or his counsell, onely with the consentment of the kinges Treasorer, or of the generall of the fielde: the which bee both of them graue personages, and they must be both confozmable in their iudgements or els they cannot execute death.

## C H A P. IX.

Of such presidents and ministers as the king doth put in euerie prouince, and the order that they haue in their gouernment,

**Y**OU do vnderstand howe the two prouinces. Paguaia and Tolanchia are gouerned by the supreme counsell of the king: and such ministers as they doo send to gouerne. The other thirtene prouinces that do remaine, haue eyther of them a vizroy or gouernor, whom the common people do call Insuanto: who is continually resident, and doth dwell in the metropolitane citie, whereof the prouince doth commonly beare the name. And although all the kinges officers and Iustices of what sort of administration they are, be generally called by the name of Loytia: yet euerie one hath a speciall and a particular name besides, according vnto his office that he doth execute: of the which and of their proper names I will giue you to vnderstand, for that it doth differ from our purpose. The vizroy that is in euerie prouince principall and supreme magistrate in place of the king, they do call him Comou. The second in dignitie is the gouernour of all the prouince, and he is called Insuanto, who hath verie little lesse maiestie than the vizroy: then the Corregidor or gouernor that is resident in any citie: where as is neither vizroy nor gouernor, is called Tutuan, all of this degree. Of any thing that is of importance of what citie so euer they be, they do giue relation thereof vnto the higher gouernor called Insuanto, and likewise this Insuanto vnto the vizroy or Comon, whose charge is to giue the king to vnderstand thereof or his royall counsell, by the postes that we haue spoken of before. The third in dignitie is called Ponchasi, this is the president or counsell of the kinges reuenewes, who hath vnder him a counsell and many ministers and officers, as sargents and others which do recouer the rents

Every prouince hath his vizroy.

rents in euerie prouince. This state dooth giue account of all his office vnto the Tutuan: after that he hath payde all kind of wages and charges ordinarie and extraordinary, due to any officer of the kinges in all that prouince.

The fourth degree or dignitie is called Totoc, and this is captain general of all souldiers as well footmen as horsemen. The fift is called Auchasi, he is president and gouernour ouer Iustices both criminall and ciuill: and doth determine with his counsell all matters in difference, whatsoever that doo appeale vnto him from other meaner Iustices. The sixt is called Aytao: this is generall puruier and president of the counsell of warre: whose office is to prouide souldiers when that it is requisite or necessitie demaundeth, and to prouide ships, munitions and victuals for any fleet that shall passe by sea: as that be requisite by land, and for the suppliment of garrisons in cities and coastes. To this is giuen the charge to examine such strangers that do come to any prouince, to knowe of whence they are, and wherefore they do come, and of all other things, that after beeing knowen, to giue the vizroy to vnderstande thereof, and of all things needfull.

Captaine general.

These sixe offices or charge are of great authoritie and they that haue the execution thereof are had in great reuerence: euerie one of them hath in societie or counsell, tenne, which are men chosen of great experience and diligence, and they do help him in the exhibition and dispatch of matters touching that office. When they are in place of counsell, which is in the pallace of the vizroy (whereas euerie office hath his place appointed, garnished in very good order) their sociates are diuided in two partes, fise of them do sit on the right hand of the president, and fise on the left hand: those which do sit on the right hande are the most auncientes and haue the more preheminance, and doo differ from the other that be on the left hande in this thing onely, for that they do weare waistes or girdels imbossed with gold, and yealow hattes: and they on the left hand haue their girdels imbossed with siluer, and weare blew hats: the which girdels, with gold and siluer, and hats yealow and blew, there is none that is permitted to weare but onely the counsellers. Likewise these and the presidents do weare the kinges armes on their breastes and backes, imbrodered with golde with

without the which, they can not goe forth to anie place where they must be seene: neyther sitte in Justice to determine anie thing whatsoever. If they doe, they are not onely disobedient, but are seuerely punished at the time of their visitation.

A very good  
propertie of  
Justices.

If the President of any of these counsels doo die, then one of the auncientest of the counsellors dooth succede him in the office, obseruing in all thinges the order, as I haue saide in the Chapter past of the royall counsell. All these Justices generally haue a maruellous mozall vertue, and that is, they be all very patient in hearing any complaynt, although it be declared with choller, and proude speech. It is the first thing that is taught them in their schooles, they are very well nourished, and courteous in their speeches, although it bee with them that they haue condemned by lawe. If that vpon any necessitie they must goe into any part of the prouince to make any information of importance, then is appointed one of the counsell, and hee goeth alone, but he hath with him the authoritie of them all.

Besides these are Counsellors or Judges aforesaide, there be others of lesse dignitie (although greatly respected, as all ministers of Justice bee in this kingdome) and they are called as followeth: Cantoc, this is the chiefe auncient-bearer, Pochim, the seconde treasurer: Pochinfi, he that keepeth the seale royall: Autzatzi, he is as the maior or bailife of any citie or towne. There be also other three officers which are called Guyray, Tzia, Tontay, these doo keepe court and haue audience in their houses once a weeke: and when they do open their doores, there is shot off foure peces of artillerie, to giue all men to vnderstande that they are in place readie to heare, and to doo Justice. If they do finde any that is culpable or faultie, they doo straight wayes sende them with a Sargent vnto the ordinarie Justice of the Citie, which is called Zompau, with a bill or note in the which is signified the punishment that he must haue.

A very good  
order.

Euery ordinarie Justice hath committed to his charge, a thousand souldiers. He can not exceed his limit nor iurisdiction, neyther can anie other haue to doo in his charge. Euery night they doo range their circuit, and doo cause that euery one

one may be quiet in his house, and to put out their candelles and lightes in time, to auoyde fires, which hath happened amongst them verie great, by reason that their houses are so nere one to an other, and all the vpper partes of their houses wrought with tymber, according vnto the vse of Bysskaye: and all suche as they doo finde with light after the houre limited, they are punished verie asperly. From thence there is no appellation but vnto suche Justices as are sent from the court: and besides them vnto none but vnto 12 sisters that doo come ordinarily, who doo vndoo and make satisfaction of all griefes or wronges doone by the other, and these are called in their language Gomdim, which is as much to say, a righter of all grieue: this man is respected more than all the rest.

Besides all these there be other particular officers, which be called Tompo: these haue the charge to see the prouision of victualles, and to put a price on them, an other is called Tibuco, he that dooth arrest and punish vagabundes and idle persons. Quinche is the chiefe Sargent, Chomcan, is the keeper of the prison: this is one that they haue in great reuerence, for that he hath a priuilege aboue all the rest: that after hee hath done his dutie vpon his knees at his first entrie, hee may tell his tale on foote, and so can not the rest doo, but kneeling.

When that these gouernours or Justices doo newly come into these prouinces or Cities, ordeyned and sent by the supreme counsell: they doo sende two or three dayes before they come themselves their letters patentes and prouisions: the which being seene and obeyed, there goeth forth to receiue him all the Loyties and men of warre with their souldiers and ensignes military, and other officers making great feastes and pastimes.

Likewise the citizens at this time doo hange their streets with clothes of silke and other thinges very richly, and trimmed with flowers, bearing him companie vnto his lodging with much musike and sound of instrumentes.

Above all these dignities & offices there is one which is called Quinchay, which is to be vnderstood in their language (the golden seale) this goeth not from the court, but vpon waightie



weightie matters and of great importance touching the quietnesse of all the kingdome. The order they haue in the choysle of these Iustices and officers, and of other matters touching good gouernement, shall be declared vnto you in the Chapter following.

## CHAP. X.

Here is prosecuted the manner howe they do choose their gouernors and Iustices, and howe they doo execute the same.

A very good  
consideration

ALL such officers as I haue declared vnto you in the Chapter past, the king dooth ordaine them by consent of his counsell, who doo informe themselves with a particular diligence of the qualitie and behaviour of the person that shall be elected. The principall matter that they doo aduertise themselves, is: that the viceroy, gouernour or counsellor, be not a naturall of that countrey that he is provided for: and that for to preuent the inconuenience that might happen in the executing of good Iustice: which many times chaunceth, eyther for the loue of his friendes and kinsfolkes, or else for the hate hee hath to his enimies. All such as are provided in these offices, after that they do depart from the court whereas the charge is giuen them, til they come to the prouince, citie or towne, whereas they shall remaine in Iustice, they doo spende nothing on their owne horses, for that in all places whereas they doo trauaile or come, the king hath houses appointed, whereas they are receiued and lodged, and serued of all thinges necessarie, as well for horses for themselves, as horses for them that come with him: likewise of barkes and boates, if that his iourney be by water, all is of free cost: it is all appointed what they shall haue to eate, which is conforable vnto the qualitie of his person, and the office he hath in charge. And when they do come vnto such houses as are appointed by the king to receiue and cherish them: they of the house do aske him if he will haue his pittance or ordinarie in money, or in victualles: who if he haue any kinsfolkes or friendes in that place that will inuite him, then dooth hee demaund it in money, and keepe it to himselfe. These houses are maruelously well provided of beds, and all other

other things necessarie: for that the Ponchas, who is president of the kinges reuenues, hath a particular care to see all these thinges well furnished, by a commandement from the king and the supreme counsell. When they doo come vnto the citie or towne whereas they take the charge of gouernment, after they haue giuen the intertainment vnto them with feasts & pastime as is declared in the Chapter past, then do they bring him and lodge him in the kings house, and do provide him of seruants & all thinges necessarie that belongeth vnto him, and ministers needefull for the execution of iustice, who likewise haue their abiding in the same house, as sergeants and notaries, and other ministers of lesse authoritie. The king doth pay them all sufficient wages, for that it is forbidden by great penalties, to take bribes or any other thing of any client. Likewise y Judges be straightly charged & commanded, that is one of the chiefest articles that is giuen them from the counsell, not to consent to be visited of any clients in their houses, neither can they pronounce any sentence but in the place of publike audience, & in the presence of all the officers, and it must be done in such sort that all men that are in place of audience may heare it, and is doone in this sort following: The Judge doth set himselfe in the seat of iustice, then do the porters put themselves at the entring or doores of the hall: who do name with a lowde & high voice the person that doth enter in to demand iustice, & the effect of that he doth demand. When the plaineife doth kneele downe somewhat a far off from the Judge, and doth with a loud voice declare his griefe or demand, or else in writing. If it be in writing, then one of the scriueners or notaries doth take the petition & doth read it, the which being vnderstood by y Judge, he doth straightwaies provide vpon the same that which is agreeable vnto iustice, & doth firme the petition with his own firme with red inke, and commandeth what is needful to be done. These Judges are straightly charged and commanded by the kinges authoritie, that they must go fasting into y hal of audience, or iudgement hall, without drinking of any wine, and they must giue no sentence with wine, and that is such a custome amongst them, that whosoever doth breake it is seuerely punished. By way of physicke they do permit before they doo go to giue any sentence to refresh themselves with some conserues or such like. But wine in no

manner of wise, although they bee sicke of any infirmittie, & the lacke therof to be hurtfull vnto them, so: they esteeme it a lesse euill to leaue of the hearing of any matter, then to giue any sentence after that they haue eaten or dronke. These matters being executed in publike (which is maruelously obserued & kept) it is not possible y any of the officers should take any bribes, but it must be discouered by one of them: and so: that they are vled with great rigour in their residence, euerie one is afraid of his companion, and are one to an other (in this case) great enemies. The sergeants and notaries & the other officers are maruelous precise in the executing of their office: if that any doo not his duetie in his office, they take him and put a little banner in his hand, & he remaineth with the same, knéeing on his knees till the court of audience be ended. When do the Judge commaund the bedelles to giue him so many whippes as hee doth deserue for the neglecting of his office. This same is little esteemed amongst them, for that it is a common thing vled amongst them, when that anie of these Judges will go abroade into the Citie (as seldome times they doo for the reseruing of their authoritie) they are accompanied with the officers and ministers of iustice, and that in so good order, that the first two doo carrie siluer mases, after the manner as they doo in Rome carrie the mases befoze the Cardinales. They doo carrie them vpon long rodde, which doth signifie that in the name of the king they are in those offices: then after them followeth other two, and they do carrie ech of them in his hand a long cane and very straight, which doth signifie the bright iustice that ought to be done, and is doone by that Judge that there goeth: then followeth them other two, and they doo traile ech of them a cane vpon the ground with long red laces, and at the endes, tassels, which doth signifie the instrumentes wherewith they do whippe the faultie or malefactor: then followeth them other two with tables, like vnto white targets, in the which is written the name of the Judge, with his title & office. The rest, which be many in number, do accompanie him to do him worship and hono:. Those two that we spake of before, that do carrie the mases, do crie out and make a noyse vnto the people to apart themselves, and to make roome that the Judge may passe: the which is straightwayes accomplished.

so: that by experience they know that he that doth neglect the same, is incontinent punished in the streete without remission: and the respect they haue vnto him is such, that not one of what state or degree soeuer he be, that dare moue himself at such time as he doth passe by, neither crosse the streetes (except it be some superiour Judge, vnto whom the inferiours doth the like reuerence). If any man do offend therein, he is then straightwayes punished. In all matters of lawe as ciuill as criminall, the Judges do nothing but by writing, and do pronounce the sentences, and examine witnesses in publike, befoze all the rest of the officers, because no subtilty nor falshood shalbe vled in their demaundes, neither in their writings, to set downe other then the truth. Euerie witnesse is examined by himselfe, and if he do double in his declaration, then do they ioyne together, and make their demaunde from one to an other, til by their struing they may come to a better knowledge of the truth. But when by these meanes they cannot bring it to light, then doo they giue them torment, so: to make them confesse: (beleuing that without it such persons as haue experience and knowledge will tell the truth.)

In matters of great importance, and such as doo touch graue personages, the Judge will not trust the scriuener or notarie to write any information: but they with their owne handes will write the declaration of any witnesse, and will consider verie much of that which is declared. This great diligence is the occasion that selwe times there is any that doth complaine of any ill iustice doone, the which is a great and notable vertue: and ought to be imitated of all good Justices, so: to auoyd many inconueniences which doo happen for the not vsing the same, the which these Gentiles haue great care to performe: who beside the prosecution of right Justice, without respect or exception of any person, do vse certaine preuentions worthie to be suffered.

First these Judges in al cities & towne of their iurisdiction, do number the households, and do repart them in ten and tenne households, & vpon the tenth house they do hang a table or signe whercon is written the names of those ten householders with a comendement in the which generally they are comanded fewery one by him selfe particular, & hauing any knowledg or notice

that any of those ten householders haue committed any trespass or fault against any of the rest, or against himselfe, that is hurtfull vnto his neighbours or to the commonaltie, to go straight way & giue the iustice to vnderstand thereof, that the fault may be punished with a mendement vnto the offender, & an example to al other. And vnto him that doth know any such offence and wil not declare it, is allotted the same punishment & the offender should haue, which is the occasion that one neighbour hath a care of an other, & liueth vnder feare, leaſt they should giue occasion to be complained of. And againe, that their enemies may not this way take any aduantage. When that any of these ten neighbours doth remoue into an other streete or into any other citie or towne to dwell, or will make any long iorney, hee is bound to ring a bell, or play on a coper kettle amongst all the neighbours for the space of ten dayes before he doth remoue or depart, and to aduise them all of his departure, and whether: for that if he do owe any thing, or any thing be lent, that they may come and demaund it before their departure, because that none shall lose & which is theirs. And if it so fall out that any shall depart without vsing this diligence, the Iustice doth compell the rest of his neighbours & are written on the signe, to pay his debt, because they did not aduise the Iustice or his creditoꝝ before his departure. Such as do owe money or debts and will not paye: (prouing the debt they doo execute their goods:) if they haue none, they put them in prison, and limit a time for him to pay the same. But if it passe, and the debt not payde nor his creditoꝝ contented: For the first time they doo whippe them moderately, and do appoint him the second time limited, for to pay & same: if he do then misse, they do whip him more cruelly, and doo appoint him on other time, and so doo prosecute the same till he die with punishments, which is & occasion & euery one doth pay that he oweth, or procure amongst his friends to pay, or else giue himselfe for a slaue vnto his creditoꝝ, to shun the trouble of the prison, and the paine of whippings, which is a thing not to be suffered.

These Iudges do vse two maner of torments, to make them to confesse the truth, when by sayre meanes they can not, or by pollicie, the which first is procured with great care and diligence: the one is on their feete, and the other on their hands, and

An occasion  
of amitie be-  
twixt neigh-  
bours,

and is so terrible that it cannot be suffered, but of force they do confesse that which the Iudge doth pretende to know: yet doo they execute none of them except first they haue good information, or at the least, Semiplena, or else so many indications that it is a sufficient information for the same. The tormentes on the hands is giuen with two sticks as bigge as two fingers, and a span long, turned round, and full of holes in all places, wherein are put cordes to pull in & out: their fingers of both their hands are put into the cordes, and little and little they do pinch them till in the end they do breake them at the iointes with an incredible paine vnto them that doo suffer it, and & causeth them to giue great shrikes and groanes that will moue any man to compassion. And if it so come to passe that by this cruell torment they will not confesse, and that the Iudge do vnderstand by witnesse and by indications that hee is faultie and culpable, then dooth he commaund to giue him the torment of the fete, which is a great deale more cruell than that of the handes, and is in this sort: they take two peeces of wode foure square of foure spannes long and one spanne broade, and are ioyned together with a ginne, and holes bored thorough, and put thorough them cordes, and in the middest of these boꝝdes they doo put the whole sofe, and straine the cordes, and with a mallet they do stryke vpon the cordes wherewith they do breake all the bones, and cause them to suffer more paine and grieve than with the torment of the handes. At the executing of these torments, the supreme Iudges are alwaies present, the which seldome times doth happen: for that such as be culpable will sooner confesse than suffer those torments, desiring rather to die some other death that is not so cruell, than to suffer the paines of this torment.

Cruell tor-  
mentes.

A more cruell  
torment.

The prisons that they haue are no lesse cruell and rigorous as you shall vnderstand in a chapter by it selfe hereafter.

#### CHAP. XI.

Of the visiters that the king doth send euery yeare to visite the interior Iudges of his prouinces, and of the punishing of such as they do find culpable.

It is to be wondred at the great and vigilant care that this heathen prince hath, in that his ministers and Iudges as well

A great care  
to do true  
Justice,

viceroyes, gouernours, presidents as anie other officers should execute their offices well and bpightly, as they ought to doo: for in the end of thre yeares that their gouernment doth indure, they do take of the in residence, straight account by the Judges thereof who bee called Chaenes. Likewise they doo dispatch euerie yeare in great secrecie into euerie prouince, other Judges and visitors that be called Leachis, the which are persons of great confidence, and proued by experience of long time to be of good life, good customes, and haue done good seruice in the administring of iustice bpightly. These as they traualle do inquire in euerie citie and towne that they come in, (not being knownen, and in verie secret manner) all griefes and iniustice that is done in that prouince: which is the occasion that euerie one dooth liue (as the proverbe sayth) with their face discovered. These do carrie from the king so great authoritie in their commissions given them, that without returning to the court, if they finde any delict culpable they may apprehend the Judges and punish them, suspend, and reprimand, and do any thing touching their commission at their owne pleasure, so that it be not to take away the life of any man. This (as it is said) none can do without the consent of the king.

Ceremonies  
in performing  
of their  
oath.

And because they should execute their office the better in this visitation, and with Justice and equitie, they do make them to sweare to be loyall, true and secret. The which oath, is executed in this order: they doo giue him to drinke thre times of a certaine beuerage which they doo vse, & that is the confirming of their oath. And for that their departure should be with more secrecie, the counsell doth commaund their secretaries to make their provisions, leauing in blank a space for his name that shall haue the provision, and for the name of the prouince, whether he shall goe, declaring nothing but that which is their ordinarie, that wheresoeuer the Loytia or Judge (being so dispatched) shall come, that they shall obey him as the king himselfe. But when soeuer it is in secret determined who shall goe, then doth the president of the counsell commaund the provision to be sealed, then he himselfe doth write his name in, and the prouince whither he doth goe. And therewithall hee dooth depart from the court in great secrecie, and unknownen of any who it is, nor whether he doth go, nor wheresoe.

Then

When when he doth come to the prouince, citie or towne, whither he is sent, hee dooth with like secrecie make his inquirie how the viceroy or gouernour doth vse himselfe in his gouernment, and how all other officers do execute their offices, without knowing from whence he came, nor whether he will, neither what he doth pretend. So after that hee hath passed thoroughout all the prouince, and is fullie certified of all his desire, then doth hee goe vnto the chiefe or metropolitane citie, whereas are resident all those Judges against whom hee hath made his visitation, and there he dooth remaine and abide till such time as the Tatam or viceroy doth make a generall counsell, which is once a month at the least: and at such time as they are in their counsell hall, (and peradventure without thought of any such Judge that should come) then this visitor doth goe vnto the doore, and sayth vnto the porter, goe and tell them of the counsell, that here is a visitor that must, and will come in, to notifie vnto them a commandement from the king: then the viceroy (vnderstanding by these wordes what he might be) doth commaund the doores to be open, and doth himselfe and the rest that are with him, rise vp from their seates, and doth goe and receiue him as their superiour Judge: who doth enter with his provision open in his handes (which dooth not cause a small feare amongst them all, but in especiall vnto suche as their owne conscience doth accuse them): he doth read his provision in the presence of them all, and at the instant of the conclusion, the viceroy doth arise from his place, and dooth vnto him great reuerence and complementes, and so doo all the rest, acknowledging their duties.

When dooth this visitor place himselfe in the principallest seate of counsell, and maketh his oration as the common vse is amongst them, wherein he doth giue them to vnderstande the cause of his coming, and with what care and diligence he did vse in his visitation to search out the trueth of matters: after which, with well pondred wordes, he doth laude and prayse all such as haue well executed their offices, and according therunto he doth straight waies place them in their counsels in the higher seates, and promising them to giue the king & his counsell large account of their good seruice, that they might bee rewarded according as they do deserue. Likewise he doth sharply

reprehende all such as haue neglected their bounden dueties. When doth he read there befoze them all, the sentence pronounced against them, declaring in summe, all such thinges where in he hath found them culpable, which hath caused him to pronounce that sentence against them, the which, although it be neuer so rigorous, it is forthwith executed without any replication or appellation: for from these visitours there is no appellation.

All such as shalbe punished or reprehended, they do first take away from them the ensignes of Justice, which be as I haue told you, the girdle, bonnet, or narrowe brim hat: with the which they can neither punish nor hurt him: and if that any wil absolutely do it, he shall for the same be depriued of his office, and lose his head. So being cleare of these thinges, then do they execute the rigour of the sentence pronounced against the malefactor. But if there be any doubt in the sentence giuen, then doth he straight waies (vpon the same doubt) ordaine nine Judges to sit vpon it, admonishing them (with the present befoze their eyes) to vse well their offices, wherewith hee doth charge them in the name of the king. Many times these visitours do carrie power for to reward all such as doo well execute their offices, in giuing the rones and offices of greater hono: so that the present and knowen reward which is done vnto the good, and the rigorous punishment for the malefactors, is the occasion that this mighty kingdome is one of the best ruled and gouerned, of any that is at this time knowen in all the world: waying the gouernment of the one, (as in many places of this historie it is expessed) and ioyned it vnto the long and great experience which we haue had in the other, and then you will say as I say. Many times these visitours do visite the colleges and scholes, such as the king hath ordained of his owne cost in euery prouince, (as in the proesse of this booke you shall vnderstand) & do examine the schollers of the same, animating them to promotion all such as doo profite themselves in their studies: and do whip and put in prison, yea and thrust them out of the scholes all such as are to the contrarie. Of all the which and of their commencing and rewardes, which is giuen vnto such as they do find sufficient, shall be at large declared vnto you in a particular chapter for the same.

Of their prisons they doo vse, and the order they haue in the executing of iustice vpon the culpable.

Then as the iudges and ministers are seuer and cruell in punishing, euen so they are in putting them in prisons, the which are as terrible and as cruell, with the which they doo keepe in peace and iustice this mightie kingdome: and as there is much people, so haue they many prisons and verie great. There are in euery principal citie throughout al these prouinces, thirteene prisons inclosed & compassed about with high wals, and of so great largenesse within, that besides the lodgings of the keeper and his officers, and for a garison of souldiours that are there continually: there are fish ponds, gardenes & courts, whereas the prisoners do walke and recreate themselves all the day, such as are in for small matters. Likewise there are victualling houses and shops, whereas is solde all manner of such thinges as the prisoners doo make for to sustaine themselves: which if they did not vse, their whole substance were not sufficient for their maintenance, the time is so long that they lie there, although it be for a small matter: the occasion is for that the iudges take deliberation in their sentences: and againe their cities are great and full of other matters. Likewise they are slowe in the execution of any sentence. So that many times it doth fall out, that men being condemned to die, doo remaine so long in prison after their condemnation, that they die with pure age, or some other sicknesse or infirmite, or by the crueltie of the straight and asper prison. Of these thirteene prisons aforesaide: alwayes foure of them are occupied with prisoners condemned vnto death, and in euery one of them there is a captaine ouer one hundred souldiours which are reparted, and dooth keepe watch and wards day and night: euery one of these condemned prisoners hath a board tied about his necke that hangeth downe vnto his knees, a third of a yarde bryde: it is made white with a certaine whitening, and written vpon it the occasion wherof he was condemned to die. The keeper of the prison hath a booke, wherein is written all the names of them that are condemned, and the occasion wherefore: for to be accountable of them at all times when they shall be.

Thirteene  
prisons in  
euery great  
cittie.

Victualling  
houses in the  
prisons and  
shops,



shalbe demaunded of him by the iudges or vizroes. They are shakled and manakled, and put in wards that do answere into the court, whereas the officers of the prison do make them to lie with their face downewarde vpon a slooze made of boards for the same purpose, and do draw ouer them iron chaines, drawne through great iron rings that are placed betwixt prisoner and prisoner, wherewith they are so strait crushed that they cannot moue nor turne them from one side to another: also they do lay on them a certaine couering of timber, wherein remaineth no more space of hollownesse, then their bodies doth make: thus are they vled that are condemned to death. This prison is so painefull and grieuous, that many doo dispaire and kill themselves, because they cannot suffer it. In the day time they do take them forth and take off their manacles, that they may worke for to sustaine themselves: all such as haue nothing to maintaine themselves, nor any other that wil help them, then the king dooth giue a pittance of rice to sustaine them. Likewise they do worke what they may to better the same.

There is neuer no execution done vpon such as are condemned to die, but at the coming of the visitors or iudges of residence, whom they do call Chenes and Leuchis, the which doo make their visitation in secret (as you doo vnderstande in the chapter where I spake of them) These doe visite the prisoners and demaund a note of the names of all them that are condemned, and the cause wherefore: and although that some of their sentences are confirmed by the king and his counsell, yet they will see them againe in the presence of these iudges that did condemne them, or such as did gouerne in their absence, for to be informed of them the faults of euery one: whereby he may see and vnderstand whether his sentence of condemnation bee done with iustice or not. This diligence being done, they doo choose out among them fittie condemned men, such whose faults are most odious, and commande the sayler to put all things in order for to doe execution on them: the which being done, they do examine them anew, and looke vpon the causes and faults, to see if by any meanes they can saue them. And if they do finde in any of them any iot of discharge, they do apart them from the rest, and straightwayes command three pieces of ordinance to be shot off, which is to giue warning to bring  
forth

forth them that shalbe executed. Then againe, when they doo bring them forth, they doo a new enter in counsell, to see if they can saue any of them: and when not, they command other three pieces of ordinance to be shot off, to cause them to be brought out into the fiede, and yet before they do breake vp their counsell, they doo turne and see once againe all their faults, to see if that by any meanes possible there might bee some remedie to saue them. If they do finde any, or any suspect of indiction, they do returne out of the field that person, and sende him againe to the prison. Some doo returne with an euill will, for that they had rather die at once, then for to suffer the straightnes and crueltie of the prison: In the meane time while they are perusing their causes, and concluding the same, they do cause these condemned prisoners to sit vpon heaps of ashes, and do giue them to eat. So when all y these diligences are concluded, and they can finde no remedie to saue any of them according vnto iustice, they doo commande three pieces of artillery more bee shot off, then do they execute iustice according vnto their sentence giuen them.





The deathes that they do execute is hanging, setting vpon stakes, quartering and burning: but there is none that is burned, but such as are traitors to the king. When the last three of artillery is shot off, then the belles do ring, and a great rumour is in the cittie, for that this execution is done but seldome. The day of execution all their shops are shut in, and there is none that doth worke vntill sun be set, which is after that the executed men are buried, the which is done with the companie of much people. The next day after this is done, the visitors do make the second visitation, which is of the thirnes (a thing verie much abhorred amongst them: and such as they doo finde culpable, hee is whipped throughout the common streets with great shame, with a boorde hanging about his necke (as aforesaide) whereon is written his fault: and therewith they are carried throughout the streets three or foure dayes. They do beate them on the calves of their legges, with a broade and thicke cane of foure fingers broad, and as thicke as a mans finger, the which they do lay in water before, the more for to torment them: they are bound with their hands behind them, and their faces downewards to the earth: two hangmen do execute  
this

this whipping of them, the one at one legge and the other at the other, and it is done with so great crueltie, that after they haue giuen sixe blowes, they cannot stande vpon their foete: and many times it chanceth that with fiftie blowes they die. The most part of these theues do die in the punishments, and many times there is whipped together of theues two hundred. So that with these and others that are punished in the prisons (is of a verie truth) that there do die euerie yeare in one of these principall cities of the prouince, more then sixe thousande persons. At these punishments the iudges are alwaies in presence, and for that they should not be moued to compassion, in the meane time that execution is done, they do occupie themselves in banquettings or other pastimes. Adulteries are death, and such as do consent to be cockholdes (which is neuer founde but amongst them of the basest sort) are punished with exemplar punishments, ordained for the same.



Adulterie is  
death.

### CHAP. XIII.

Of the characters and letters that the Chinos do vse, and of the colleges and scholes that are in this kingdome, and of other curious things.

It is not from our purpose (now after that we haue told you of the gouernement of this mightie kingdome) to giue you to vnderstand how that there be great and famous philosophers, as well naturall as morall, and other things of great pollicie and curiosity: to tel you now of their characters, and the manner they haue in writing: and then of the colleges and scholes. Now vnto the first: You shall finde verie fewe in this kingdome but can both write and reade, yet haue they not the Alphabet of letters as we haue, but all that they doe write is by figures, and they are long in learning of it, and with great difficultie, for that almost every word hath his character. They do signifie the heauen, which they do call Guant, by one character alone, which is this : the king whom they doo call Bontax by this  and  by consequent the earth, the sea, and the  rest of the elements. They do vse more then sixe thousande characters different the one from the other: and they vse write them verie swiftly (as it hath

Sixe thousand  
characters in  
writing.

hath bene seene many times at the Philippinas, by manie Chinos that are there, and come thither daily) it is a kinde of language that is better vnderstood in writing then in speaking (as the Hebrew tongue) by reason of the certaine distinction of points that is in euery character differing the one from the other which in speaking cannot be distinguished so easilie. Their order of writing is cleane contrarie vnto ours, for that they doo beginne their lines from aboue downewards, but in verie good order: Likewise they begin their lines at the right hande and write towards the left, contrarie vnto vs. They keepe the verie same order in their printing as you shall vnderstande: and as may be seene this day at Rome in the Librarie of the sacred Palace. And likewise in that which king Philip hath caused to be erected in the monasterie of saint Laurence the royall, and also in other places: in this order as I haue saide, and of their characters to the which I referre me, it is an admirable thing to consider how that in that kingdome they doo speake manie languages, the one differing from the other: yet generallie in writing they doo vnderstand one the other, & in speaking not. The occasion is, for y one figure or character vnto them all doth signifie one thing, although in the pronouncing there is difference in the vowels. The character that doth signifie a citie is this  and in their language some doo call it Leombi, and  others Fu, yet both the one and the other doo vnderstand it to be citie, the like is in all other names. And in this order doo communicate with them the Iapones, Lechios those of Samatra, and those of the kingdome of Quachinchina and other borderers vnto them: whereas in their speech or language, there is no more vnderstanding then is betwixt Grekes and Latkanes.

The king hath in euerie citie colleges or scholes at his owne cost, in the which they doo learne to write, read & count, as well as to studie, naturall or morall philosophie, Astrologie, lawes of the countrey, or any other curious science. They that doo teach in these scholes be such persons as excell in euerie facultie, such as may be found none better, but speciallie in writing and reading: for that there is none, although he be neuer so poore, but dooth learne to write and read, because amongst them, he is accounted infamous that cannot doo both.

Q. into

Unto higher studies come a great number of students, and do trauaile all they may possible to profite, for that it is the best course and surest way to obtaine the name of a Loytia, or gentleman, or other dignitie: as more plainelie shall bee shewed you in the chapter following, where the order howe they doo giue them the title Loytia shall bee spoken off: and is amongst vs after the fashion of proceeding or commencing docto.

Unto the Colleges, as well Maiors as Minors, the king dooth sende euerie yere Visiters, for to see and vnderstande howe the students doo profite: and what the masters bee, with other matters touching their good gouernement. In their visitation they doo honour in wordes those whome they finde of abilitie, animating them to perseuer in the same: and doo put in prison and punish such as they knowe to haue abilitie, and doo not profite themselves thereof: and such as haue none, nor will not learne, they put out of the Colleges that others may occupie their places that better will imploy themselves. They haue great abundance of paper, the which is made of the filme of canes, and with great facilitie: it is verie good cheape: their printed bookes are made thereof: the most part of it can be written but on the one side, for that it is so thinne: they doo not write with pennies as wee doo, made of quilles, but with pennies made of canes, and at the ende like a fine bush, like unto a painters pensill: and although this bee their order, yet haue they amongst them excellent Scriueners, that grow thereby to bee verie rich. When they write letters unto anie principall person, they gilbe the margin of the paper, and limbe it, and they put the letter written into a purse made of the same paper all gilt and painted, the which they shut and seale, so that the letter is onely contained therein.

This they doo vse verie much, that although one go to visite another in person, yet they doo carrie a letter written in their sleeves, and possible there shall not bee written in the same tenne letters, and that significth that they doo come to kisse their handes: these things are to bee solde at the bookebinders of all sortes, as well for principall persons and men of authoritie, as for others of meaner estate, for to desire, reuehnd,

Paper made  
of the filme of  
canes.

Penns made  
of canes.

or discommende: and to conclude, for all thinges that they will desire or haue neede of: yea if it bee to desie anie bodie, so that the buyer hath no more to doe, but to close it vp and seale it, so sende it whither his pleasure is. These and manie other curiosities they doo vse as you haue heard and shall heare in the discourse of this small hystorie: or at the least somewhat touched, for that the basuitie that I doo pretend and will vse, will not permit that I should enter so farre for to declare at large, but to be brieue in that I shall declare.

### CHAP. XIII.

Of the examination of such whome they preferre to the degree of Loytia, which is with vs the degree of a doctor: and howe they doo commence them, and howe they doo beare him companie.

These Visitours of whome wee haue spoken, the king and his counsaile doo sende them to visite his prouinces: and amongst the greatest things that are giuen them in charge, is the visitation of the Colleges and schooles which the king hath in all the principall citties as is saide, the which visitour hath a particular authoritie for to commence or graduate such students as haue finished their course, and are of abilitie and sufficiencie to perfourme the same. They doo make them Gentlemen, if they bee capable of anie charge of iustice or gouernement. And for that the vse of their ceremonies is a thing woorthie to bee knowne, I will heere declare the same order which Frier Martin de Herrada, and his companions did see in the cite of Aucho, at the time of their commencement.

At such time as the visitour hath concluded the visitation of his prouince, and hath punished the malifactors, and rewarded the good: in the metropolitane cities, hee dooth straight wayes cause proclamation to bee made that all students and scholars that doo finde themselves sufficient, and haue a corage to be examined to take the degree of Loytia, the which although

amongst

amongst them is vnderstande to bee made a gentleman, yet amongst vs is a doctour.

The day appointed being come, they are all presented before the visitor, who taketh all their names in a scrowle, and appointeth another day for their examination. This day for honour of the feast, the visitor dooth invite all the learned Loytias that are in the cite, who ioynly with him do make the examination with great rigour, alwayes putting forwardes and preferring those that are skilfull in the lawes of the countrey, by which they do gouerne all other faculties whatsoever, and that they be therewithall good, and vertuous. And all those that they doo finde with these properties, they do write their names in an other scrowle, and doo appoint the day of commencement, the which is done with great ceremonies and much people, in whose presence, the visitor in the name of the king, dooth giue vnto them the ensignes of degree and dignitie to be a Loytia, that is a waste or girdle bossed with gold or silver, and a hat with certaine thinges on it, as shall be shewed you in the chapter following: which is a signe and token that doth make the difference from the vulgar people; without the which none can shewe himselfe in publike.

And although al be called Loytias, I meane, those that come to it by letters or learning, and others by the warres, and others by a gift of the king, yet they differ the one from the other in estimation. For that those of the royall counsell, viceroyes, gouernours, and visitors, are made Loytias by disputation in learning. And the generall Captaines, Maiors, Bailifes and Testators, are a gift of the kinges in recompence of some good seruice that they haue done. These haue no more prebeminence, but onely that they haue the benefite of their priuileges, and haue the dignitie of that vocation, but these are neuer preferred to greater honours, as the other Loytias are, of these you haue in euery cite very many.

There be others likewise of great estimation, and are put in the second degree, and are those that are made by desert in the warres, and are elect and chosen by the generals, by authority of the king for some act or worthie deede done in the wars by force of armes or such like, approued by witnesse of great credite: vnto whom besides the title and honour giuen vnto them,

them, they doe giue them great liuings, for that no valiant or worthie deede but is had in estimation, and gratified with great liberalitie, which is the occasion that those which are meane souldiers, are animated to imitate those that be most principall and valiant. According vnto my promise I will here with as much breuitie as may bee, declare vnto you the order of their commencements, and how they do accompanie them after that they are made Loytias, for that it is a thing worth the hearing.

The day appointed being come, for to commence or giue degrees, all the Loytias with the visitor, doo enter into the royall hall, whereas they were examined, all richly apparelled, and being assembled, then do enter in all those that shal receiue degrees, gallantly apparelled without any vpper garment, and before euery one of them, go the Bachelors, and after them the Graduates with garments very finely made, riding on Bennets very sumptuously couered with cloth of gold and silke, that do carie the ensignes that shalbe giuen vnto him, the which hee dooth demande of the visitor kneeling vpon his knees with great humilitie. Who first sweare them, that in all offices committed vnto them, they shall with all care and diligence doo iustice equallie vnto all men, and that they shall not receiue any bribes or presents whatsoever: that they shall be true and loyal vnto the king, and that they shall not conspire in any conderacie or treason against him, and manie other things: which ceremonies he standeth long about.

This oth being taken, the visitor, who presenteth the kings person, dooth put on them the ensignes aforesaide, with the facultie belonging thereunto, and then hee and all the Loytias embrace them presently. This doone, they depart out of the hall in verie decent order, at which instant all the belles in the cite are rung, and great store of ordinance and artillerie discharged, which continueth a good space. When they carrie these newe Loytias throughout the cite, accompanied with a multitude of people in manner following.

Where go first before them, many souldiers, marching in good order with drummes and trumpets and other muscalle instruments verie melodious: after them are borne many Baces, then follow all the Loytias, some on horsebacke and some are carried in litter chaires, in most gallant order, after which fol-

Any good thing gratified.

The order of their commencement in schooles.

low the *Madaynes*. Then the new commended *Loytias*, without any upper garment as before is said, all mounted upon white horses verie richly covered with cloth of Golde: hauing euery one of them a tippet of taffeta upon his shoulder, and on his head a hat with two small tippets hanging downe behind, much after the fashion of those that hang on the bishops mitre, this is permitted vnto none, but vnto those of their orders abovesaide: upon their hats they haue two branches of golde of silver and gilt, made like vnto a bunch of fethers: Before euery one of them are carried fire frames, covered with taffet, and euery one is carried by foure men: in these frames are written in letters of golde, their disputation, facultie and title giuen them for the same, and their armes, with manie other things, which I omit for breuitie sake, because this marching and passing holdeth eight houres together. The Citizens there keepe this day festiuall, and do ordeine manie dances and sports. And the better sort doo celebrate three or foure daies after, banquetting the newe made *Loytia*, and giuing him toy of his newe preferment, euery man seeking his good will and fauour. From this day forwarde hee is of abilitie to take vpon him any office and gouernement whatsoever: and therefore straight wayes he goeth vnto the court, to procure the same, and carrieth with him the ensignes of his commendement, and is apparelled so that he may be knowne, wherefore they doe him great honour in the way as hee goeth, and lodge him in such houses as the king hath appointed in euery towne for such as they be. When he cometh to the court, hee goeth and dooth his due tie vnto the president and vnto the rest of the royall counsell, who euery one a part, doo giue him toy of his new dignitie, and with many words of great curtesie & praise, promise him, as occasion shall serue to prouide him a place, as they by their examination doe vnderstande his abilitie, and againe as they see his discrete dealing and care in such matters as they do giue him in charge, so will they preferre him to better dignitie and honour. So the next day following they register him in their booke of memorie, which is alwayes in the counsell chamber: and they remaine there waiting and seruing them untill they haue prouided them of some gouernement (which is not long after, for that the kingdome is great with

with manie prouinces and Citties, as by this historie you shal vnderstand.

## CHAP. XV.

How that with them they haue had the vse of Artillery long time before vs in these parts of Europe.

Amongst many things worthy to be considered (which haue bene and shalbe declared in this historie, & amongst manie other which of purpose I omit, because I would not be tedious vnto the reader, no one thing did cause so much admiration vnto the Portugals, when that they did first traficke in Canton, neither vnto our Spaniards, who long time after went vnto the Philippinas: as to finde in this kingdome Artillery. And wee finde by good account taken out of their histories, that they had the vse thereof long time before vs in Europe. It is said that the first beginning was in the yeare 1330. by the industrie of an Almane, yet howe he was called there is no historie that dooth make mention: but the Chinos saie and it is euidently seene, that this Almane dooth not deserue the name of the first inuentor, but of the discoverer, for that they were the first inuentors, and from them hath the vse thereof bene transported vnto other kingdomes, where it is nowe vsed. The Chinos saie that their first king called *Virey*, did first inuent the same, and that he was taught the manner how to make them by a spirite that came out of the earth, for to defende himselfe and his kingdome from the *Martares* that did much molest him with warres: for according vnto the tokens giuen him, (as it dooth appeare in their histories) and the industrie for the same, it appeareth that it was some spirit entred vnto mankind, onely for to destroy them, as in these daies the experience thereof is apparant vnto vs. All the which carrieth a similitude of the trueth, for that this king was a great sorcerer & inchanter, as you may well vnderstande by the herbe that he had growing in y<sup>e</sup> court of his pallace, whereof before I haue told you. And if this be not credible because so many yeres are past since this kings raigne, yet it is of truth, y<sup>e</sup> when these Chinos went to the kingdom of *Pergu*, & to conquest y<sup>e</sup> east Indies moze then 1500. yeres since, they caried with them y<sup>e</sup> like

The first inuenting of artillie.

Artillie 1300. yeres before vs.



instruments of warre, which did serue them in their conquest: the which conquest being ended, they left behind them certaine peeces of artillerie, which were found after wards by the Portugals, wheron were grauen the armes of China, and in what yeare they were made, agreeing iust with the time, of the conquest.

Such Artillerie as the frier Gerrada, and his companions did see at their being there, they say it was of antiquitie, and very ill wrought, and was for the most part peeces to shote stones, or murderers: but it was giuen them to vnderstande that in other prouinces of the kingdome, there be that bee verie curiously wrought and faire: which may bee of such which the Captaine Artieda did see: who in a letter that hee wrote vnto king Phillip, giuing him to vnderstande of the secrets of this countie, amongst which hee saide, the Chinos doo vse all armour as wee doo, and the artillerie which they haue is excellent good. I am of that opinion, for that I haue seene vessels there of huge greatnesse, and better made then ours, and moze stronger.

In euerie Citie they haue certaine houses where they make their ordinance, and artillerie continuallie: they doo not plant them on Castles (for that they haue not the vse of them in all the kingdome) but vpon the gates of their cities, which hath mightie great and thicke walles, and deepe ditches, which they doo fill with water out of the next riuer at all times when neede requireth, which they account the greatest strength in all the kingdome. At euerie gate of the Citie there is a Captaine with manie souldiours, that keepeth watch and warde, night and daie, to suffer no stranger to enter in without especiall lycence of the gouernour of the Citie or towne. By this that I haue alredie saide, as seemeth vnto mee, is apparantlie shewed and declared the antiquitie of Artillerie in this kingdome: and howe that they there were the first inuencers thereof. Likewise it dooth plainely appere that there was the first inuention of printing, a thing as strange as the other, whose antiquitie in that kingdome, shalbe shewed in the Chapter following.

## CHAP. XVI.

Of the antiquitie and manner of printing of bookes, vsed in this kingdome, long before the vse in our Europe.

**T**he admirable inuention, and the subtil ingenie of printing is such, that for lacke of the vse thereof, should haue bene forgotten the worthinesse of manie excellent men, and of their deedes doone in the happie daies and times long past: and manie in these our daies woulde not trouble themselves so much as they doo, in learning to get honour and promotion, or in feates of warres, if that their same should no longer continue in writing then their liues on the earth. Leaving apart the woonderfull effectes of this subtile inuention, least speaking thereof I shoulde be ouer tedious, I will heere onelie goe about to proue that which this Chapter dooth propounde, with some ensamples, whereof manie are found in their histories, and likewise in ours. At both plainelie appeare by the vulgar opinion, that the inuention of printing did beginne in Europe in the yeare 1458. the which was attributed vnto Toscan called John Cutembergo: and it was saide of trueth, that the first mould wherewith they doo print was made in Maguncia, from whence an Almaine called Conrado did bring the same inuention into Italie: And the first booke that was printed, was that which saint Austine did write, intituled De ciuitate Dei: wherein manie authors agree. But the Chinos doo affirme, that the first beginning was in their countrie, and the inuentour was a man, whome they reuerence for a saint: whereby it is euident that manie yeares after that they had the vse therof, it was brought into Almaine by the way of Rulcia and Moscouia, from whence, as it is certaine, they may come by lande, and that some merchants that came from thence into this kingdome, by the reede sea, and from Arabia Felix, might bring some looks, from whence this John Cutembergo, whom the histories dooth make authour) had his first foundation. The which being of a trueth, as they haue authoritie for the same, it dooth plainelie appeare that this inuention came

from them vnto vs: and for the better credite heereof, at this day there are found amongst them many bookes printed 500. yeares befoze the inuention began in Almanie: of the which I haue one, and I haue seene others, as well in Spaine and in Italie as in the Indies. The Frier Herrada and his companions, when they came from the China vnto the Philipinas did bring with them manie printed bookes of diuers matters, which they did buy in the Citie of Aucho, the which were printed in diuers places of the kingdome. Yet the most part of them were printed in the prouince of Ochian, whereas is the best print: and as they did report they woulde haue brought a great number more, if that the vizoy had not disturbed them, for they haue great libraries, and very good cheape, but hee suspected that those bookes might be a meane to giue them to vnderstande the secrets of their kingdome, the which they doe endeavour to keepe close from strangers. The vizoy vled a policie, and sent them word, how that he was certified, that they went about buying of bookes for to carry them into their countrie, and howe they shoulde not spende their money on them, for hee woulde giue them for nothing so manie bookes as they woulde haue, which after ward hee did not performe, possible for the reason aforesaide, or else he did forget his promise,

At such time as this commandement came vnto them, they had bought a good number, out of the which are taken the most things that wee haue put in this small historie, for to giue a brieue notice of them, and of that kingdome till such time as by a true certificate the experience of manie shall cause more credite thereunto: for that vnto this day, by reason of the small notice wee haue, we cannot with so great authoritie make it so credible, as wee hope that time hereafter will doe. The which hath moued mee, yea and constrained me to leane to intreat of manie things, which in those parts are to be credited, yea and are most true: and for the same I haue bene blamed and reprehended by such as haue had persite notice thereof.

And now for that I will not go from my purpose, you shall vnderstand in the Chapter following, whereof these bookes that they brought doe intreat, that the better you may giue credite

credite vnto the curiositie and policie of that kingdome, as in manie places I haue declared and hereafter will declare.

## C H A P. XVII.

The substance and manner of those bookes that Frier Herrada and his companions brought from China,

**T**hey brought with them a great number of bookes as wee haue said, that did intreate of diuers matters, as you shall perceiue in the sequele.

Of the description of all the whole kingdome of China, and the placing of the 15. prouinces; and the length and breadth of euerie one of them, and of other kingdomes bordering vpon them.

Of all tributes and rentes belonging vnto the king, and of all the orders of his royall pallace, and of his ordinarie pensions that hee giueth; and the names of all officers in his house, and how far euery office doth extend.

How manie tributaries euerie prouince hath, and the number of such as are free from tribute, and the order and time, how and when they are to be recouered.

For the making of ships of all sorts, and the order of navigation, with the altitudes of euery port, and the quantitie of euery one in particular.

Of the antiquitie of this kingdome of China, and of the beginning of the world, and in what time, and for whome it beganne.

Of the kings that haue raigned in this kingdome, and the order of their succession, and gouernement, with their lines and customes.

Of the ceremonies they vse in doing sacrifice vnto their idols (which they hold as gods) and the names of them: of their beginnings, and at what time they shoulde make their sacrifices.

Their opinions of the immortallitie of the soule, of the heauen, of hell, of the manner of their funerals, and of their mourning apparel that euery one is bounde to weare, according as he is aliaced vnto the dead.

Of the lawes of the kingdome, and when and by whom they were made: and the punishment executed on those which violate the same, with manie other matters touching their good gouernement and policie.

Manie Herbals or bookes of herbes for phisitions, shewing how they should be applied to heale infirmities.

Many other bookes of phisicke and medicine, compiled by authors of that kingdome, of antiquitie and of late daies, containing in them the manner how to vse the sick, and to heale them of their sickness, & to make preseruatiues against all sicknesses and infirmities.

Of the properties of stones and mettals, and of things natural that haue vertue of themselves, & wharof are pearles, gold, & silver, and other mettals may serue for the vtilitie of man, comparing with the one and the other the vtilitie of euerie thing.

Of the number, and moouings of the heauens: of the planets and stars, and of their operations and particular influences.

Of such kingdomes and nations as they haue notice off, and of particular things that are in them.

Of the life and behauiour of such men, whom they holde for saints, where they lead their liues, and where they died and were buried.

The order howe to play at the tables, and at the chess, and how to make sports of legerdemaine and puppets.

Of musicke and songs, and who were the inuentors thereof.

Of the Mathematicall sciences, and of Arithmeticke, and rules how to vse the same.

Of the effectes that the childzen do make in their mothers wombs, and how they are euery moneth sustained, and of the good and bad times of their birth.

Of Architecture, and all manner of buildings, with the breadth and length that euerie edifice ought to haue for his proportion.

Of the properties of good and bad ground, and tokens how to know them, and what seede they will beare euery yeare.

Of Astrologie naturall, and Iudiciarie, and rules to learne the same, and to cast figures to make coniectures.

Of Chiromancia and Phisognomia, and other signes and tokens, and what euery one doth signifie.

The

The order how to write letters, and how to giue euerie one his title, according to the dignitie of his person.

How to bring vp horses and to teach them to runne and fraille.

How to deuine vpon dreames, and cast lottes when they beginne any iourney, or take any thing in hande, whose ende is doubtfull.

Of apparell woene in all the kingdome, beginning with the King, and of the ensignes or coates of armes, of such as doo gouerne.

How to make armour, and instruments of warre, and howe to firme a squadron.

These bookes and many others that the Fryers brought, out of the which (as afore saide) haue bene taken all such thinges as haue bene and shall be declared in this hystorie, interpreted by persons naturally borne in China, and brought vp in Philippinas with the Spaniards that dwell there, who affirme that they haue seene great libraries in Cities where they abode but especially in Auchea and Chincheo.

#### CHAP. XVIII.

The order that these Chinos obserue in making bankets, and in celebrating their festiuall daies,

**F**or that in some parts of this hystorie wee haue touched the bankets that the Chinos do make, it shall not bee amisse to declare here the order they vse therein, for that they are curious, and differ verie much from our order and vse in their banquetting, the which we haue perceiued as well by their feeding as by many other thinges.

Amongest these Chinos, more than amongst any other people of the world, are vsed bankets and feastes, for they are rich and without care, and also without the light of heauen, albeit they do confesse and beleue the immortalitie of the soule, and the rewarde or punishment in an other worlde, according vnto their workes in this life (as we haue saide,) all that euery they can, they doo giue themselves vnto the contentment of the flesh, and vnto all maner pastimes, wherein they liue most delicately, and in verie good order. Their custome is, although they

they haue a hundred guestes, yet euerie one must sit and eate at a table by himselfe. Their tables be verie fine, gilt and painted full of birdes and beastes, and other variettes verie pleasant vnto the eye. They doo not vse to put table clothes on them: but onely a forefront of damaske, or some other silke on euerie one of them, which hangeth downe to the ground, and on the foure corners they doo sette manie little baskettes curiously wrought with golde and siluer wyer, full of flowers and knackes of sugar, made with great curiositie, as Elefantcs, grayhounds, hares, and all other kinde of beastes and foules, gilt and painted: in the middelt of the table they doo sette the victualles in maruelous good order, as flesh of diuerse sortes, fowle, and fishes: of the which they make diuerse manners of brothes passing well dressed, and are serued in fine earthen dishes of great curiositie and of siluer, (although these they vse verie seeldome, except for the viceroyes:) they haue no neede of table clothes nor naphins, for they eate so delicately, that they doo not touch the meate with their handes, but with little forkes of golde or siluer, with the which they eate so cleanly, that although it be verie small that they eate, yet will they let nothing fall: they drinke often, but a little at a time, and therefore they vse verie little suppes.

At these bankettes and feastes, there are present alwayes women gessers, who doo play and sing, vsing manie prettie gesses to cause delight, and make mirth to the guestes: besides these they haue diuerse sortes of men with other instruments, as tombles and players, who doo represent their Comedies verie perfectly and naturally: in these bankets they spende the greatest part of the day, by reason of so manie diuersities of meates that they serue in. They passe many times a hundredth sundrie dishes, when that the estate of the person that is invited, or of him that maketh the banquet dooth require. As may shew the report of the Augustine Fryers in the beginning of the second part of this historie: where one doth tell of bankets that were made him by the Inuanto, a Gouernor of the province of Chincheo, and the Viceroy of Aucheo, and of the gallant deuises they had to drine away the time so long as the banquet lasted. Vnto euerie one of their guestes they doo set a table,

euerie

euerie table standing one along by an other, making a difference of the number of them according vnto the qualitie of the persons: vpon the first table (where sitteth he that is invited) they set the victualles readie dressed, swete meates, or marchpanes, which is the last seruice: and on the rest, although they be twentie, they set great store of diuerse kindes of meates, all rawe, as capons, duckes, teales, hennes, pecces of salt & marlemas biefe, gammons of bacon, and many other thinges. All these doo remaine vpon the tables till the banquet be ended, and the guestes departed: then doo the seruantes of him that made the banquet, take all these rawe meates, and carrie them befoze their guestes till they come vnto their houses or lodges, where they doo leaue it with great ceremonies. When they do make any banquet to a viceroy or to any Embassadour, it is with so great cost and sumptuousnes that they spend a great substance therein. These bankets do commonly indure twentie daies together, continuing untill the last day as royally and as plentifully as at the first day.

They do celebrate all their festiual dayes in the night, which is ordinarily their newe moones, and they doo solemnise them with much musicke, and newe inuentions. But more particularly they doo celebrate the first day of the yeare, which is after their account, the first day of the moneth of March: on this day they apparell themselves verie costlye and sumptuouslie, both men and women, and doo adorne themselves with all their iewelless and newe toyces, and doo hang their houses and boyes, with carpettes and clothes of silke and cloth of golde, and dresse them vpper trimme with Roses, and other flowers, for at that time there is great store in that Countrey: likewise they doo sette at all their doores great trees, on the which they doo hang manie lightes, and all the triumphall arches that bee in the streetes (which bee verie manie as wee haue sayde) are decked with bowes this day: wherein they put manie lightes, and set full of canapirs of cloth of gold, damaske, and manie other sundrie sortes of silkes.

Their Priestes doo assist them in these feastes very richly apparelled, and doo offer sacrifice vpon their altars vnto the heauen, and vnto their idoles, and they sing many songes.

This

This day dooth all people generally sport themselves with great singing and sounding of instruments, in the which they are very cunning. Such instruments as the Augustine fryers did see, were lutes, gyternes, byalles, rebukes, wayghtes, virginalles, harpes and flutes, and other instrumentes which we doo vse, although they doo differ something in the fashion of them, but yet easie to be knowen. They do tune their voyces vnto their instrumentes with great admiration: they haue all commonly very good voyces. In these feastes they do make many representations of great pastime accordyng vnto nature, with vestimentes that they haue for the purpose. All the dayes that these feastes do indure, their tables be full of diuerse sorts of meates, as well of ffly as of fesh, and of all sortes of frutes, and excellent good wine, the which they make of the palme tree with certaine mixtures, which maketh it haue an excellent good taste. All the day they and their Priestes do eate & drinke so much till they can no more. They haue it for a thing most certaine amongst them, that looke how they are in disposition that day, so shall they passe the whole yeare, eyther sorrowfull or merric. I omit the feastes which they make at mariages, and at any good successe, though they be in great number and very sumptuous, because I would not be tedious: in all things they couet to auoyde melancholy.

## CHAP. XIX.

How they salute one an other in this countrie, and of some part of their ceremonies,

There is no nation in all the worlde, be it neuer so barbarous that hath bene found out untill this day, without a manner of courtesie, or some ceremony of salutation in their meetings and visitings, or when they do assemble in any particular businesse: whereof wee haue large notice by auncient histories, and sufficient experience in that wee haue seene and vnderstode in these kingdomes and prouinces which in our dayes hath bene discovered: although herein (as I am fully perswaded) those of this kingdome do exceede all nations of the worlde (as is affirmed by them that haue had the experience) for they haue so many ceremonies and vsages of courtesie and

civillitie amongst them, that they haue booke to teach them only how they should behaue themselves in making difference of persons. Of all the which, such as shall seeme expedient to giue notice of, I will declare in this chapter, vsing therein the breuitie that this historie requireth.

They esteeme it a great discourtesie, not to salute one another whē they see or meete one another, although the acquaintance betwixt them be but small.

The salutation that the common people do vse, is when they do meete the one with the other, to shut the left hande, and to couer it with the right, ioyning therewith their breastes together, with much bowing their heades downewardest, signifying, that loue and amitie is as firme betwene them as their handes are fast. And that their friendship is not alonely in the ceremonie but also in the heart: the which they giue them to vnderstande by woordes, at the same time. But amongst Courtiers and Gentlemen they vie another manner of courtesie, which seemeth vnto them of much more curiositie, that is: at such time as they doo meete, they make a little stay, then they cast abroad their armes, and claspe their fingers together remayning in compasse, humbling themselves many times and contending one with another about their parting for to prosecute his waye, and the higher estate they are of, the more is their contention. When that anie meane person doth meete with a principall man, who for dignitie or for any other occasion dooth acknowledge superiortie, straight wayes hee dooth stay with great silence, declining his head till such time as he is past by, although the most part of them dooth it more for feare than for courtesie: for that experience hath taught them, that he that dooth it not, is straightwayes punished and whipped cruelly.

When that any of these cometh to speake with any Loytia, at the entring in at the hall whereas he is, hee kneeleth downe, declining his head and looking vpon the ground: and on this sort he goeth vpon his knees till he come into the midst of the hall, and there he stayeth and declareth his petition by worde of mouth with an humble and meeke voyce, or else presenteth it by writing: and hauing receiued answer, hee dooth returne on his knees backwardes without turning his

backe



backe to the Loytie vntill hee bee quite out of the hall. And if they which do meete or visite one an other be equall in dignity, they shew great courtesie on both sides, contending who shall surpass in courtesie and wordes: wherein they are verie ceremonious. When one doth goe to visite an other, he that is visited, after the visitation done, doth bring the other vnto the Stréte doore. This custome is vsed most amongst the common people being equall in degree, or differing little. Likewise they vse one thing verie strange, and neuer heard of amongst other nations, that is: if that one doo come out of the countrie to visite an other that is in the citie or towne (although he be a nigh kinsman and long time acquainted) if that knocking at the doore or in the stréte hee doo meete with him whome he dooth come to visite (hee being not well apparellled) although he speake vnto him, yet will hee not make any answer nor any resemblance that euer he sawe or knewe him before: but straightwayes returneth home to his house in all haste possible, and doth apparell him selfe with the best apparell that he hath, and then he goeth forth and receiueth his guest and friend, dissembling as though he had not before meete nor seene him.

This Ceremonie amongst them is infallible kept, for that it is amongst them an auncient tradition and founded vpon their religion. They giue great intertainement vnto their guestes, and make them straightwayes a beuer or collation with manie sortes of conserues and fruites, and good wine, and an other kinde of vyinke that is generally vsed thorough out the whole kingdome, and is made of diuerse physcall hearbes good to comfort the heart, the which they waime when they drinke thereof.

These Ceremonies they vse when that one neighbour dooth visite an other. But when that one of the Towne dooth meete with a stranger that hee dooth knowe and hath bene in the towne certaine dayes, and hee not seene him: then hee of the towne dooth aske of the other if that hee hath eaten any thing, if he answer no: he dooth by and by without any delay, carrie him to the next victualling house, where as hee dooth banquet him deliciously: for in euerie towne, there is good opportunitie for the same, by reason that in

A strange  
kind of cour-  
tesie,

the market places and Strétes, and in the suburbs there is great store of victualling houses, that doe keepe tabling berrie orderly, and for little cost: for there (as we haue sayde) all kinde of victualles are verie good cheape. But if the stranger dooth answer that he hath eaten, then dooth the Citizen or townclman, carrie him to an other kinde of victualling houses, where are to be had all sortes of conserues and iunkettes, fruites and marchpanes, and there dooth hee make him a banquet with great loue and good will. Of the women as well strangers as towneborne, or of what degree soeuer, they haue great respect, but especially of the married women: vnto whome if any man giue an ill or dishonest word, he is accounted infamous: and likewise if hee doo not offer to them courtesie, and giue them place or way when they passe the strétes, which is seeldome scene. But when they doo passe, they behaue themselves so discretely that they giue no occasion that anye shoulde misuse them: towarde strangers they vse verie great courtesie: but especially the principallest: as you shall perceiue in the relation of the seconde part of this historie, where it shall be declared by experience.

#### CHAP. XX.

Of the great closenesse that the women of this kingdome do line in, and with what condition they permit common women.

The principall intent that this king & his gouernours haue, as is gathered by their lawes, is to preserve their common weale from vices: for the which he dooth set downe great penalties, & executeth the same without any remission, and least any should offend they be great vigilancie: and do iudge that the libertie and dishonestie of the women is most preiudiciall thereunto, & is the occasion that their common wealth fallcth to decay, being neuer so well gouerned: therefore they haue ordained many preseruatiues and remedies by their lawes & customes to preuent the same, which is the only occasion (that although it is so long since this kingdome first began, and againe being so great as you may vnderstande,) yet in this one point there

there is lesse inconuenience or prejudice than in any other countrey of lesse antiquitie and fewer people. So that a dishonest woman is known by name, although it be in a great citie, the which is seldeome seene, and a rare thing. And the best way they haue to preuent this, is: that all people that haue daughters are commaunded by expresse order, that they shall bring them by (after they haue the vse of reason) in their owne houses very close, and not be seene, but alwayes to doo something to auoide idleness, for that it is the mother of all vices, whereby it may take no roote in them. This lawe dooth comprehend married women, and is kept in such sort, that the wiues of the viceroyes and gouernours do obserue it, yea they say that the Quenes themselves doo obserue it: and that they are alwayes spinning golde, silke or flaxe, or doing some other exercise with their handes, esteeming all idle persons woorthie to be hated and contemned: so that the children being brought vp in this manner, seeing the good example of their mothers, is the occasion that this vertuous exercise woorthie to be imitated, is conuerted vnto a dayly and perpetuall custome, in such sort, that they thinke it a perpetuall torment to commaunde them to be idle. These ordinarie and voluntarie exercises haue the women of this kingdome in such sort, that it is newes and a strange thing to meete a woman in the streetes of any citie or towne, neither at the windowes, which is a signe that they liue honest. If it so fall out that of force they must go abroad, as to the buriall of parents and kinsfolkes, or to visite any one being sicke, or vpon any like occasion, then are they carried in litter chaires where they are seene of none, as we told you before: but other superfluous visitations or meetings of gossipes are not there vsed. Albeit tendering the conseruation of this honest crewe, and to eschewe greater euils in the common wealth, they permit common women as a necessarie thing: yet they do allowe them in such sort, that their euill example may not be hurtfull vnto the honest state of the which liue chaste. And therefore they do build for them houses out of the cities and townes in the suburbs, giuing them straight commandement there to remaine in the said houses, & not to straggle & go abroad at all. And whilest they liue there they are prohibited vpon paine of death to enter into the gates of the Citie or any part thereof.

Such

Such women as doo vse this facultie, are nothing esteemed amongst them, for they are for the most part of the basest sort: as strangers, slaues, or such as haue bene bought of their mothers being yonge, which is a kinde of perpetuall bondage, yea a great crueltie which is vsed amongst them there, and yet suffered amongst them. You shall vnderstande that such as are poore widowes, and giuen by necessitie, cannot sustaine themselves, they may for the supplying of their want, sell their children and binde them to perpetuall seruitude, the which is permitted in such sort, that there are amongst them rich merchants that deale in no other thing: and all the maiden children that they buy so, bee brought vp with great care, and taught to plaie and sing, and other things appertaining vnto pleasure. When after, when they are of yeeres, they carrie them vnto the houses aforesaid ordained for common women. The first day that they do dedicate her to this ill office, before shee is put into this common house, they carrie her before a iudge, which the king hath ordained for euerie house appertaining to any citie or towne, appointed to bee their keeper, and see that therebee no euill rule kept amongst them: and this iudge dooth place her in the house himselfe, and from that day forwarde her master hath no more to do with her, but to go euerie moneth vnto the iudge to recouer his tribute, which is a certaine summe set downe by the iudge, by agreement made betwene them both, & he appointeth besides this the time when hee shall be paide for her, and for that was spent in her bringing vp and teaching.

These women be very much haunted, and passe away the time maruellous pleasantly by reason of their singing and playing, which they do with great cunning: and according vnto the report of the Chinos, they apparell themselves with great curiositie, and paint themselves. They haue amongst them many blinde women, that are free and not bonde: these are trimmed, dressed and painted by others that haue their sight, and such as haue spent all their youth in these houses, can not goe forth so long as they liue, as is commaunded by a lawe publike, least by their dishonest demeanure they should be an occasion of some harme and an euill example to others. Whatsoever profite dooth remaine vnto these women

by

when

When they haue payed their maister they giue vnto the Iudge their superiour, who both keepe it faithfully and carefully, and giueth a good account thereof euerie yeare vnto the Mistrors. And afterwarde when these women were olde, it is repaid vnto them againe by order of the said Iudge. But it is bestowed in such sort, that they shall not lacke: neither haue vrgent necessitie. But if it so fall out that they should lacke, they will giue them a stipend to maintaine them, onely for to orelse and trimme the blinde women, or else they will put them into the kinges hospitall, a place ordeyned for such as can not helpe themselves.

The men children which they buy, and are solde to supplie their necessitie, in the order aforesaide, of the women, they put to learne some occupation, and after that they are expert therein, they doo serue a master in the same trade for a certaine time: the which being expired, their masters are not only bound to giue them their libertie, but also to prouide them of wiues and to marrie them, prouiding also for them houses, and necessaries wherewith they may get their liuing. Which if they doo not of their owne free will, they are compelled by Justice to doo, whether they will or no. And they for a token of gratefulnesse must come vnto their masters the first day of the yeare, and other dayes appointed and bring him some present. The children of these be all free, and subiect to no bondage for the benefite doone vnto their father for their bringing by.

#### C H A P. XXI.

The fashion of their ships, aswell of those that passe the seas, as of those that doo roade riuers, which are manie and great: and howe they doo prouide themselves of fish for all the yeare.

**T**here is in this kingdome a great number of shippes and barkes, with the which they sayle all a long their coastes, and vnto Ilandes nere hande, and into their riuers, the which doo runne cleane through the most part of all their prouinces: and there dwelleth so much people vpon these riuers in shippes and barkes, that it seemeth to be some great Citie there.

there is so many of the, that they doo esteeme that there is almost as many people that dwell vpon the water, as vpon the lande.

They make them slightly and with small cost, for they haue in all partes of this countrie great abundance of tymbre, iron, and other thinges necessarie for this vse: but in especiall a kinde of glew, wherewith they doo balwe and trimme their shippes, that is much moze tougher and stronger then the pitch which wee vse, which after it is layde on, sticketh fast and maketh their shipping as harde as stones: the abundance wherof, and the great number of shippwrightes, and againe for that there is not on the lande roome enough for the people to inhabite, being so many in number, causeth them to build so great a number of shippes and barkes. They vse their shippes and barkes of many fashions, euery one hath his proper name. Such ships as they haue to satle long boiages be called, Iuncos but for the warre they make huge & mightie vessels, with high castles, both on the prow and sterne, much after the fashion of them that come out of the Easterne seas, and vnto those with which the Portugales sayle into the east India. They haue these in so great number, y a generall may ioine together in 4. dayes an armie of moze than 600. Those which they doo commonly vse for burden and to lade, are made much after y same fashion & greatnes, and smal difference there is betweene them, but that they are lower both before & at the sterne. There is an other sort of lesser vessels, & are much like vnto penales, & haue foure great oars on each side, wherewith rowe fire men at euery oar & foure at the least. These are excellent good to rowe in and out ouer their hard hauens, or into any place where is litle water, they doo call the Bancoens. There is an other sort that is moze brode than these, which they call Lanteas, & carie eight oars on a side, with fire men at euery oar. Of these two last sorts of vessels pirates & rouers at the sea doo commonly vse (for in those seas there be very many) for that they be very nimble to fly & to giue assault as occasion doth serue. They haue an other sort of vessels y are long like vnto a galley, but moze square being very brode & neede litle water: they doo vse the likewise to transport merchandise from one place to an other: they are swift & run by the riuers with smal force of the armes. Many other sorts of barks they haue, besides the aforesaid, some with galleries & windows

painted and gilt, but chiefly those which the Viceroyes and Gouvernours doo make for their recreation. Of those sortes of shipping afoze sayd, which they call Juncos, the king hath in al his prouinces great armies, and in them souldiers with their Captaines to defend the coastes, that as well all ships of their owne Countrey, as those that doo come from other places to trafficke with them, may goe and come in safetie, and not be spoiled and robbed of the roauers that be there abouts. In the riuers there are pynaces well equipped appointed for the same purpose. And the king doth out of his rentes pay all these ordinarie souldiers, and that with great liberalitie.

The pitch wherewith they doo trimme their shippes (as we haue sayde) is founde in that kingdome in great abundance, it is called in their language, Iapez; and is made of lyme, oyle of fish, and a paste which they call Vname: it is verie strong and suffereth no wormes, which is the occasion that one of their shippes dooth sturke out last one of ours: yet dooth it hinder much their sayling. The pumpes which they haue in their shippes are much differing from ours, and are farre better: they make them of many peeces, with a wheele to draw water, which wheele is set along the shippes sides within, wherewith they do easily cleanse their shippes, for that one man alone going in the wheele, doth in a quarter of an houre, cleanse a great shippe, although she leake verie much.

Many men be bozne and brought vp in these shippes and barkes (as is afozesayde) and neuer in all their liues haue bene on lande, and doo knowe none other occupation wherewith to liue, but that which they doo inherite of their fathers, which is to goe in one of these shippes or barkes, carrying and recarrying of merchandise from place to place, or to ferrie people ouer the riuers. They haue in them their wiues & their children, and haue like neighborhood amongst the on the riuers, as in their cities and towne, of whom they stand in little need for they do bring vp within their ships all things necessarie for their sustenance, as hens, duckes, pigeons, and other foules good to be eaten: and if they do lacke any thing, they haue it in victualing houses & shops which they haue amongst the on the same riuers in great abundance: and of other superfluous things such as may bee founde in a citie, they are well furnished:

as of many sortes of silkes, amber and muske, and other things more curious then needefull. They haue also in their shippes, pots with little orange trees and other fruits, and gardins with flowers, and other herbes for their recreation, and in the wide shippes poles of water, wherein they haue great store of fish aliue, and yet doo dayly fishe for more with nettes. This kingdome is the best prouided of fish of any that is knowne, by reason of the great number of these barkes, as also because they haue many fisher men at Sea and in the riuers, that continually fish with nettes, and other engines for the same purpose: and doo carrie the same fish (in infinite number) aliue into their poles fure hundred leagues vp into the lande by the riuers, which they doo with great ease in shifting the water euerie day, and doo feede them with things fit for the nature of the fish.

The chiefe and principallest time of fishing in this countrey, is in thre moneths of the yeare, which is, February, March, and April, at such time as are the spring tides, which do bring the fish out of the mayne sea into the riuers, and there they do spawne and leaue their young: then these fisher men, who doo liue by that facultie, doo take them, and put them into their ponde, and feede and nourish them in the ships till they come to bignesse to be solde.

Unto these fishermen repayre many barkes, from diuerse partes of the Countrey to buye their fish, and doo bringe with them wicker baskets lyned with a certaine thicke paper for that purpose, and annoynted with oyle, so that the water can not goe out: wherein they doo put their fish, and do shift them euerie day, and feede them as aforesaide. All people doo buye of this fish, although they bee verie small and leane, and doo put them in their ponde which euerie one hath in his house (as common vse in all that countrey is) whereas in a small time they ware great, fitte to be eaten. They doo feede them with a paste made of colwes dong, buffes dong, and pigins dong.

Likewise they doo throwe of these small fishes into the moates of their Cities, which is the occasion that they are so full of fish. But all that breede in them do appertaine vnto the Gouvernours or Judges of the cities, so that none without their

expreſſe commandement dare fiſh for them. Theſe Gouernours and Iudges doo vſe much to recreate themſelues vpon the ri- uers, and haue for the ſame purpoſe barks made cloſe, & cham- bers in them verie curiouſly wrought, with windowes and galleries likewiſe hanged with rich clothes, and many other thinges for their contentment and pleaſure.

## C H A P. XXII.

A curious order that theſe Chinos haue to bring vp ducks in great abundance, and with ſmall coſt: and of a plea- ſant and ingenious order of fiſhing which they vſe.

**T**he great number of people that is in this countrie, and not permitting any idle people to liue therein, is the oc- caſion that it doth ſtirre vp the wits of woe men ( being conſtrained thereunto by neceſſitie, the inuenter of manye thinges ) to ſeek new inuentions to get their liuing, to relieue and ſupply their neceſſities. So that many of this kingdome, ſeeing the whole countrie ſo thoroughly inhabited & tilled, that there is not one ſote without an owner, they do take them vnto the riuers, ( which are verie great ) and there they do make their dwellings in ſhips and barks (as is aforeſaide,) where they haue their whole families vnder boarde to defende them from the ſonne and rayne, and inclinations of the heauens. Where they do vſe the occupation that they do knowe, or that which they did inherite of their father, and many miſeries to liue by, verie ſtrange: whercof the moſt principall is to bring vp in ſome of their barks ſo great quantitie of ducks, that they ſuſtaine a great part of the countrey therewith, and the vſe thereof is as followeth.

They haue cages made of canes ſo bigge as the upper moſt holde of the barkie, in the which may be foure thouſand ducks at once. They haue in certain places of theſe cages made neſtes where theſe ducks do almoſt euerie day laye egges, the which they take: and if it be in the ſommer they doo put them in buſſes dong, or in the dong of thoſe ducks, which is verie warme, where they leaue them ſo many dayes, as experience hath taught them, that they will come forth. When they doo take them out of the dong, and do breake them one by one and take

take a little ducklin, the which they do with ſo great cunning, that almoſt none of the doth periſh, which is y<sup>e</sup> which cauſeth great admiration vnto ſome that go to ſee it: although they bee but ſew, for that it is an auncient cuſtome vſed of long time in that countrie. And for to haue the fruition of this benefite all the yeare, in the winter they muſt vſe an artificiall helpe to giue a little warmenes vnto the dong for the bringing forth of their ege, they do vſe the an other inuention as ingenious as the firſt, & that is this: they take a great number of canes tied one by another, whereon they do laye the dong, then vpon that they doo lay their egges, and do couer them verie well with the ſame: this being done they put vnder the canes, ſtraw, or ſome other like thing, and ſet it on fire, but in ſuch ſort that it dooth not burne, but keepeth a naturall heat, all the time till they thinke that they are readie to be taken out. When doo they take and breake them, as aforeſaide, ſo that their pultrie dooth increaſe in ſuch number as though they were antes. When doo they put the into an other cage for the ſame purpoſe, wher as be old ducks brought vp for no other purpoſe, but to couer the little ones vnder their winges and keepe them warme: and there they doo ſeede them euery day till ſuch time as they can ſeede themſelues, and go abroad into the fieldes to proſit them- ſelues in the companie of the olde ducks. Many times they haue in number aboue twenty thouſand, yet do they maintain them with a ſmall coſt, and it is in this order: euerie morning they do giue them a ſmall quantitie of boyled rice, then do they open a doore of the cage, which is towarde the riuer, and doo put a bridge of canes that doth reach vnto the water: then doo they come forth with ſo great haſte one vpon an other, that it is a paſſime to ſee them. All the day after they do paſſe the time vpon the water, and in the fieldes of rice vpon the land, wheras they do ſeede: the owners of the rice doo giue vnto the owners of the ducks ſome what to let their ducks go into their fieldes, for that they do deſtroy all the graſſe and other weeds in it. And hurt nothing of the rice.

When that the euening breaketh on, then they of the barke do make a ſound with a taber or ſuch like, y<sup>e</sup> which being heard of his ducks, they throwe theſelues with great ſpede into the water, and swimme ſtraight vnto their owne barke, wher as



their brydge is readie put for them, and euerie flocke doth know his owne barke by the sounde without missing at any time, although there be many flockes together. For euerie barke doth vse a different sound the one from the other, to the which the duckes are vsed, and their eares full thereof, so that they neuer sayle their owne barke.

This manner of liuing is greatly vsed in all that countrie and verie profitable, for that it is a victuall most vsed amongst them, and is esteemed as a thing of great sustentation and of small price, by reason that at all times there is breeding of them and of small cost.

Likewise in this Countrey they doo vse a kinde of fishing, that is of no lesse industrie, then the bringing vpp of these duckes, and a thing to be sene. The king hath in euerie Citie founded vppon the riuers, houses, wherein euerie yeare is brought vpp many Cozmozantes, or sea Kauens, with whom they doo fische, in those monethes that the fish dooth spawne and that is in this maner following. They take the Cozmozantes out of their cages, and carrie them vnto the riuer side, whereas they haue many barkes ordeyned for their fishing, and they are halfe full of water. When they take their Cozmozantes, and with a corde, they doo binde their maues, in such sort, that no fish can fall into it: then they do cast them into the riuer to fish, the which they do with such good will and couetousnesse, that it is a wonder to see, they throwe themselves into the water with great swiftnesse, and die, whereas as they do fill their throate with fish. When they come forth and with the like halfe they go vnto the barkes that are halfe full of water, and the fish which they haue taken they put in that water which is put there for that purpose that the fish may not die, the which being done they returne againe vnto their fishing as they did before.

In this order they do indure their fishing foure houres together, in such sort, that the one doth not trouble the other, and when y their boates with water are full of fish, then do they vnbinding them, and turne them againe into the riuer for to fish for themselves, for they haue neede thereof, for that alwayes the day before that they will fish, they keepe the from their ordinarie victualles, which is a litle Millio that they may y better do their

their office. So after a while that they haue filled their bellies and recreated themselves, they take them out of the water and carrie them vnto the ordinarie places, whereas they are kept; and euerie third day during the time of this fishing, they too take them forth for the same exercise, which for them is so great pastime, that they would it should indure all the yeare.

In these thre monethes they do take so much fish, that they do prouide the whole kingdome for all the yeare: as in the chapter past it hath bene tolde you, which is the occasion that they are as well prouided of fish, as of any other thing: so that if they please, they may eate euerie day fresh fish, although they are farre from the sea.

### CHAP. XXIII.

Of the curtesie that the king of this mightie kingdome doth vnto the Ambassadors that come to him from anie other king, prince, or comonaltie.

**W**e should in the chapter following intreate of the ambassage that king Philip of Spaine, with the Christian zeale that he had, to sende vnto the king of this kingdome, who being moued by certaine causes and reasons, did referre it till a better occasion, and we do beleue that it will be offered shortly. Wherefore now it shall not be from our purpose to declare in this chapter the honour and curtesie that this king doth vnto the ambassadors of kings, princes, or any other prouince that doth come vnto him in what sort so euer it be, and for that it is of great curiositie, it shall be necessarie to declare it with the circumstance wherewith it is done.

All such as doo enter into this kingdome, with the title of ambassage, be it from a king, that is a friend or enemie: they are respected, intreated and made of, with so great care and diligence, as though they came themselves in person that doo send them: vnto whom, besides the obseruing the law of nations which is obserued & kept among all kings in the worlde, in especiall that their persons shall not receiue neither incurre any danger, although their ambassage bringeth discontent, or harme vnto the king, besides all the which there is granted vnto them great and particular priuiledges. When that he doth enter.

enter into the kingdome by any of the prouinces whatsoeuer. The iudge or gouernour of the first towne dooth in person go forth to meete and receiue him, and giue him his welcome, with great complement of wordes & ceremonies: all the Loyrians, Captaines, souldiers and the inhabitants of the towne, doo accompanie the iudge or gouernour, when that they go to receiue him. But at his disembarking to come ashore they will not suffer him to set his feet vpon the ground (although it be but a little way that he should go) but hath at the waters side in a readinesse eight men, with a chaire made of yuorie, or of some other pretious thing, with the curtaines of belust, damaske, or cloth of golde: which for the like oportunitie, they haue in euerie cittie or principall towne appointed by the king, wherein they do carrie him to his lodging. Likewise they haue in euerie cittie and great towne throughout all the kingdome, a principall house, and sufficient for to lodge such like personages. It is also vsed to lodge such iudges as are sent by the king to execute his commandement when they passe by any of such cities or townes. There is in euery one of these houses a Lieutenant, & he hath in it marvellous and excellent household stuffe, as hangings, beddes, seruants, and all other necessities, not onely to lodge one ambassadoe, but many if they shoulde there meete, and not one to disturbe another. So as aforesaide, they doo beare him company (either on horsebacke, or in a chaire, which is the ordinarie carriage amongst them) till hee come vnto this house, whereas they doo leaue him with much curtesie and many ceremonies, alonely with them that waite vpon him and serue him. And also a Captaine with a thousand or two thousande souldiers for to garde him continuallie, and to beare him companie till hee returne againe out of the kingdome. When the next day following the iudge or gouernour that did receiue him doth go and visite him. And after that they haue demanded of him such ordinarie thinges, as is vsed in such like visitations: then doo they learne of his estate, and of the prince that hath sent him, and in summe, the effect of his coming and ambassage: then doo they straightwayes at the houre dispatch a post vnto the gouernour or vizroy of the prouince, who is alwayes resident in the chiefe or metropolitan Citie thereof.

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and hee at the same instant dooth dispatch another post with that message vnto the king and his roial counsel. And he dooth sende order vnto the ambassadoe, either to stay, or a safe conduct for him to go vnto the place whereas hee is. Likewise hee sendeth order vnto the iudge, howe hee shall intreate that ambassadoe, which is giuen according vnto the relation sent him, wherein hee did vnderstande the state of the king and prince that sent him. Likewise the number of souldiers y shall beare him companie, and of all other thinges needfull for him in his iourney: all the which is set downe in order, and in particular, as what they shall giue euery man to eate for him and his seruants, and in what townes, and howe hee shall be lodged. This safe conduct is brought him, written vpon a whited table (after the fashion as we haue tolde you heere before in manie places) and is with great letters, wherein is contained from what king that ambassadoe is sent. This table is bozne alwayes before him, wheresoeuer hee dooth go. But that passport, which is sent him afterwards from the royall counsell, with facultie, that hee may go vnto the court, is after another sort: for that it is written in parchment and gyllentlie hymned, and with the kings seale of Golde hanging at it, which is neuer giuen but at such like occasion, or for some prouision giuen to a vizroy.

Like what is spent vpon this ambassadour in all his iourney, and vpon them that doo beare him companie for all necessities, is vpon the kings cost and charges, and is payde by the kings treasurers in euerie place where as they doo go. Generallie in all partes, they doo make him great feastes and banquets with pastimes and presents, that day that hee dooth enter into the Citie of Taibin, or Paquin whereas the king is.

There goeth forth to meete him without the citie, all the Gentlemen of the court, with the royall council and president, who according vnto the saying of the Chinos, goeth forth with little lesse maiestie and companie then the king: who, if the ambassadour bee from a king that is mightie, they giue him the right hand, if not they giue him the left hand: and in this sort they go ether talking with him selfe, or by interpreters demanding of him of his health, and of his trauaile in

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comming, and other things till hee come into the court of the pallace, whereas he is lodged, and there they doe leave him, with some to beare him companie, and hee dooth retorne vnto his house with all this company aforesaid. But when they do depart from him they doo giue him power in the name of the king, to make a certaine number of Loytias, and to set at libertie a certaine number of prisoners, such as are condemned to die, and other good deeds particular.

Whose that doo enter in this kingdome with the title of an ambassadoz, they cannot do him any grieffe, for any delight or euill that he doth, although they can make good prooofe thereof. And for that it is of a truth: you shall vnderstande the prooofe by experience. There was sent vnto this king, one Bartholmew Perez a Portugall and his company, by order of the vizroy of the India with an ambassage from the king Don Manuel of Portugall, & they were accused before the vizroy of the prouince of Canton, by the ambassadozs of the king of Malacca that were there present, who were bounde vnto the court to treat of matters of their king: they did testifie that the ambassage that the Portugall did bring was false, and they were spies sent from the vizroy of the India for to view the fortresses of the citie, that they might come afterwards and take it, as they had done in many places of the India: they persevering still in the euill and mischieuous intent, did will the vizroy to apprehend them, and to punish them as such spies did deserue, offering themselves to giue good information for the same.

Who after that he had well considered thereof, and consulted with the Loytias of the citie, and with his counsaillors, they commanded that they should be apprehended, and put in strait prison, whereas their declarations were taken with great care deceit and pollicie: and by reason that in them they found contrarieties: some for feare confessed much more then that which was demanded: and other saide that it was of truth, so that by their confessions according vnto the lawes of the countrey, they were condemned to die, and sent their iudgement vnto the roiall counsell for to confirme the same, with intent and great desire for to execute the same. The which being seene by the roiall counsell, and considering with what title they entred into that kingdome, did not onely make void the sentence and woulde not

not confirme the same, but did send commandement vnto the vizroy to set them at libertie, and to retorne freely back againe vnto the India from whence they came, and that hee should furnish them with all things necessarie in abundance, til they were entred into the same, although in this time the ambassadozs of the king of Malacca, who were in the court, did still perseuer in their malicious intent.

In which commandement, although it were true, all that which the aforesaid ambassadozs did testifie, and that they for feare of death did confesse it, yet it is sufficient that they entred into this kingdom the title of ambassadoz, whereby they should receiue any harme. But now let vs retorne to our purpose. So after this ambassadoz hath refreshed himselfe of his iourney, and receiued many banquets and orations of the Gentlemen of the court: vpon a day appointed he goeth to speake with the king, accompanied with all the Gentlemen of the court, and with the president of the counsell, who doth giue him audience in one of the three rich halls aforesaid, at all times as his business doth require. So when that all his business is dispatched, and gratified with many gifts, he returneth backe againe from whence he came, and looke with what curtesie they did receiue him at his comming, the like they do vnto him at his retorne.

But if an ambassadoz doo come from any common wealth of the said kingdome, they doo not giue him the intertainment abovesaid, but cleane contrarie thereunto, for that he doth enter into the citie, accompanied onely with the iustice, whose charge it is to lodge him in such houses as the king hath ordeined to the same effect: and to giue him all that is necessarie, taking of him the summe and effect wherefore he doth come: and he doth giue relation thereof vnto the president of the counsell, and the president doth giue the king to vnderstand thereof: then do they appoint the day of audience, with this condition, that when he dooth go thither, hee must go on foote, or else on horse back without a bydle, with onely a halter on his horse head, in token of humilitie, and acknowledging to be a subiect. The day of his audience, he cometh forth obseruing the order and condition aforesaid, accompanied with the iustice. And when hee doth come into a great place, which is right against the pallace of the king, he staith there till an officer of the king doth come vnto:

unto him (who is master of the ceremonies) and hee dooth cause him to procede forwards, and both shew him the place whereas hee must first kneele downe, with his handes toynd together in token of adoration or worship: and all the time of this ceremonie, his eyes must bee fixed on that part where as they say the king is. In this sort hee goeth onwards his way, making in it other five adorations like unto the first, untill such time as he do come into the first hall of the pallace which is at the Maiores heade, whereas the president is set with great maiestie, and doth represent the kings person: who after that hee hath hearde the effect of his ambassage, dooth sende them away without answering one word at that time: but after that hee hath giuen the king to vnderstande, hee dooth sende him answere by that iustice, who hath the charge to lodge him, and to prouide him of all things necessarie for the time that hee is in the court.

## CHAP. XXIII.

Of the ambassage that the king of Spaine did send vnto the king of this kingdome, and the occasions that did moue him thereunto, as also wherefore it was declared.

**F**or to conclude this small hystorie, in the which I haue declared in summe, all such things as I haue vnderstode of this kingdome of China vnto this, I meane such as I might wel set forth, leuing a great number more, (of the which I haue particular note: some for that they are unknowne, and others for that they will cause admiration, because they haue not bene seene. And according vnto the counsell of the wise, they should not be intreated of, untill that time that experience dooth make them more credible. And againe, I doo hold it for a lesse euill, to be reprehended, for breuitie (as some haue bene) then to bee prolix and tedious in the declaring, although it bee burthfull vnto this worke, from the which I doo take away much that I might put in. Nowe letting all passe, I will in this last chapter declare, of the letter present, and ambassage, wherewith the king of Spaine did sende mee in the yeare of our Lorde one thousande one hundred and fourescore: for that in company of other religious men of my order,

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I should passe from his mightie kingdome of Mexico to China, and to present it vnto the king of that countrie in his name: of all the which I will declare that which I doo vnderstande and know, not exceeding the limits of fidelitie, by reason that the ambassage was not ended, nor no conclusion in effect of that which was pretended, but doo hope in the deuine maiestie, and with the care and diligence that is put there, in by the king of Spaine, shortly to haue a conclusion of that they desire, for the which the letter and the rest was sent.

Being considered of by the Spaniards (such as were dwellers in the Ilands Philippinas, which by another name are called the Ilands of the Ponent or West) the thinges of great valour and riches, as of golde and silkes and many other thinges which is brought from the kingdome of China, and out of their ports, and how those which brought it, did sel it for a small quantitie in respect as they did esteeme it, and being certified by the saide Chinos of many other things which were in the firme land, wherof some of them haue bene made mention in this hystorie: being moued with the conuerting of these soules, and with the profite that might come of traficke that they might haue with the Chinos: it was concluded by the gouernour and principals of the Citie of Manila, with the iudgement of the prouinciall of the order of saint Augustine, and of many other religious men that were both graue & wise, such as were the first, that in those parts did preach the Gospel, and did baptise a great number of the dwellers therein, and did many other thinges, of the which I might say much, if it were to my purpose, and that my part were not therein: so that I say it was concluded amongst them to sende vnto the Catholike king graue personages, vnto whome intire credite might be giuen, for to giue relation what they vnderstode of that kingdome, and also of the euident necessitie (that all those Ilands that were his) had for their conseruation to helde to friendes the Chinos their borderers, wherof might growe vnto them great benefites and profit: and likewise to request him (if it were his pleasure) to sende an ambassado: to the king of that kingdome the better to confirme their friendship & to carrie with him some things which be vled in his countrie,

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which would be marvellous well esteemed of the Chinos, & be a way unto the preaching of the gospel, and bee a beginning that a farther contraction may growe betwixt the Christians and the Chinos, of the which shall follow the aforesaid profite unto other countries, by the great quantitie of things, as well of riches as of other curiosities that shall be brought from thence. After they had well considered with great deliberation, who should be the person that they should send upon so long a journey, for to request his maiestie of the aforesaid: in the ende they did agree vpon, for to desire the prouinciall of the Augustine friers, who was called Frier Dilho de Herrera, a man of great learning and of great experience touching matters of those Ilands, for that hee was one of the first discoverers of them: they requested him for the loue of God, and the good seruice to his maiestie, and the benefite that might come thereby vnto these Ilands that he would take vpon him to go with this petition, for they were fully perswaded for that he had traualled so manie places of those Ilands, as also for his office and vocation, there was none that better could put in effect their desire, and perswade with his maiestie the great importance of that ambassage: and manie other things necessarie touching the gouernement of those Ilands. This determination was liked well of them all, and that they had chosen well in sending of the prouinciall, who incontinent departed from the Ilands in a shippe that was prepared for Noua Hispania, which was in the yeare of Christ 1573. At his inbarking, hee was accompanied with the gouernour, and all those of that citie, of whom hee was maruellouslie well beloued for his holinesse and good condition. Desiring him with all diligence to procure to returne, with as much breuitie as was possible, vnto those Ilands, whereas they so much loued him, and had neede of his presence.

He did promise them to make all the speede possible, and in payment of the trauel that he did take vpon him, for the benefite & profite, he requested them al that they would pray vnto God to giue a good voyage: they promised him to doo it, the which they did performe with particular care. When did the master command to weigh anchors, and to set saile, which was in the moneth of November the same yeare: and with reasonable

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whether they arriued at the new Spaine, and came vnto the citie of Mexico, and from thence they went and embarked themselves in the North seas, who with prosperous winds the xiii. day of August, the yeare following they arriued in San. Lucar debarameda in Spaine, and caried me in his company. From thence the day following we departed from Syuel, from whence wee departed forthwith toward Madrid, whereas his maiestie was at that present, and we came thither the sixteenth day of September in anno 1574. the same weeke that they had newes of the losse of the Goleta. Wee went straightwayes to kisse the kings hands, and caried the letters which we brought from his gouernour and citie: by whom both we and the letters were receiued with his accustomed benignitie, and did heare the petition with great satisfaction, for that the desire was holy and profitable, and told vs that he would command his counsell to vnderstand in the same with a particular consideration, and with so much breuitie as the thing required: and gaue vs thanks for the great trauell and long iourney, which we took vpon vs in his seruice, for to giue him notice of the discovering of this great kingdome, and of other things touching the Ilands Philippinas. He straightwayes commanded that we should be prouided for of all things necessarie for our sustentation, for the time that we should there remaine: and that we should go and giue account of all things, (for the which we came thither) vnto the counsel of the Indies: who was Don Iuan de Obando, vnto whom his maiestie did recommend the consideration to be done with great care, and to consult vpon the same. After that they had comuned with the roiall counsell of the Indies touching that which should be requisite and conuentent: which was done as it appeared in effect, for that they gaue vs facultie in a few dayes after, of all things that was requested from the said Ilands, except that which did touch the ambassage vnto the king of China, as a thing of greater importance, and requested longer time to consider of the same: so that they did referre it till they had a better occasion. So that with this resolution and with fortie religious men, and manie commissions from his maiestie touching the good gouernement of that new kingdome, wee departed from Syuel in the moneth of Januarie, the yeare following in 1575. whereas I remained by his order

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and for certaine respects. But the aforesaid Prouinciall did imbarke himselfe with his fortie religious persons, and departed in the moneth of July with a faire winde and merrie passage, till they came vnto newe Spaine, and from thence into the South sea, vntill they came in sight of the Ilands: whereas the wether did alter, and they were forced by the furie thereof to arriue at an Iland inhabited with Gentiles, by whome they were all slaine, and none escaped but onely an Indian naturall of the Ilands, which was carried from thence in our companie for Spaine. He afterwards came vnto Manilla and gaue them to vnderstand how they were all slaine, and how the Gentiles did feare all the papers and commissions in paces, and of all that happened to them.

This being knowne by the gouernor, and by the rest that dwelt in the Ilands (after that they had done the rytes, with the funerall griefes, as iustice required in such a case) they finding themselves in the same necessitie, that before they were in by reason of the losse of the aforesaid Prouinciall and his companions, and also of the letters and prouisions sent from his maiestie: they forthwith in the same determination, did write new letters, in requesting that which in part the king had granted, (although they had no knowledge thereof) they did also therein write touching the ambassage that they did request for the king of China, adding therunto new occasions, wherby they should be moued to do them so much fauour as to send the ambassador afoze requested: which was a thing of great importances for all those Ilands. When that these letters came in conformance with the others before sent, the king did ordaine for gouernor of those Ilands, a Gentleman, who was called Don Gonfalo de Mercado, y Ronquillo, a man of great valor & discretion, one that had serued the king as wel in the Peru, as in Mexico, with great fidelitie: who vnderstanding the earnest request wherewith those of the Ilands did aske the ambassage, & howe much it did import to haue it (as a man then elected for gouernor of those Ilands, & a matter that touched him very much,) did put the king and his counsell in memorie of the same: and in conclusion they answered that hee should forthwith depart with the souldiers that were prouided for those parts, for that it was couenient so to be done by reason of great necessitie that they

they had of them in the said Ilands: and as for the ambassage, for that there was no such great necessitie nor haste, it should be intricated of at more leasure, when that the counsell wil aduertise themselves of all that shalbe conuenient touching that matter, & that they would consult and confer with his maiestie, that he may as the right owner of them, command that which shuld be to the seruice of God and his benefite. So with this answer the said gouernor departed. It happened that in the moneth of August, in the yeare following, before that this gouernor was arriued at the Ilands, there came newe letters from thence, of supplications, requesting with greater instance, that which before at other times they had requested, sending with their petition the whole relation of the entrie of Frier Martin de Herrada, prouinciall of the Augustine Friers and his companions, into the kingdome of China, and of such things as they had seene and heard of (as may be seene at large in the said declaration, which is in the second part of this booke.) This being seene by his maiestie, he was resolved to send the ambassage which so many times they haue requested: this chanced at that time that he began to go vpon Portugall, a time of trouble, but yet a great token that it was the will of God, in whose hands (as the wise man saith) are the hearts of kings. For the appointment of one for to go on this ambassage, the king did remit it vnto his roial counsel of the Indies, whose president was Don Antonio de Padilla y meneses, who had communicated with me diuers times, touching matters of that kingdome & of Mexico, where as I was alwayes resident euer since I was seuentene yeares of age, and by reason of matters that was committed vnto me, out of that country, was the occasion that I did vse to visit him the oftener: the which large conuersation and the good wil that hee did beare me, did perswade him that I could put in execution the ambassage of his maiestie, for that his will was that some religious person should do it: and they being fully perswaded that my good will and desire was for the saluation of those soules, and in all respects willing to serue his maiestie: all the which with the knowledge that I had of that large navigation, and the qualitie of that countrie and people, was a great helpe to the accomplishing in effect the will of his maiestie and desire of those that dwelt in Philippina.

So after this charge being committed vnto me, and his maiestie readie to depart on his voyage for Portugal as aforesaid, he did remit my dispatch vnto the lords of the royall counsell, who were at that time, the Licenciado Gasca de Salazar and doctor Gomez de Santillean, the Licenciado Espadero, the Licenciado don Diego de Zuniga, the doctor Vaillo, the Licenciado, Euao, the Licenciado Gedeon de Hinonsofa. By whose comandement I depart from the court vnto Syuell, where as order was giuen, that all such things should be provided that I should carrie vnto the king. Whereas I was, procuring the same certaine dayes: and for that they were many the which I should carry, it was not possible by any meanes that they should be made readie against the departure of the flecte. When the Licenciado Gasca de Salazar aforesaid, who was at that present resident in the contractation house of Syuell gaue his maiestie to vnderstand thereof, who was at Badaioz, occupied in matters touching the kingdome of Portugal, as aforesaid, and requested him to giue order what his pleasure was to be done therein: who commanded that the flecte should depart, and that I should stay till such time as all things were made and concluded that I should carrie with me for the king of China, as in ample manner as hee had commanded. And when that all things were in good order, that they should cause a shippe or galeon to be made readie, wherein I should make my voyage, for to ouertake or meete at the newe Spaine such shippes as euerie yeare dooth depart for the Ilands Philipinas, which is at Christmas time, this comandement was delayed vntill the beginning of Lent, as well for that the things were manie that should be made, and could not be dispatched in the time, as also for a generall sicknesse that was amongst them in Spaine, called the Cattarre or murre. When after that all things were in order by the comandement of the Licenciado Gasca, hee deliuered vnto me the hinges letter, and all other things. The which for that they were manie, and againe I haue beene tedious in this Chapter, I doo not declare it, for that the prudent lector, may of himselfe conceine, if hee doo weigh the magnanimitie of the Catholike king that dooth sende them, and the mightinesse and riches of him to whome it is sent,

of the which we haue declared enough in this small historie. I would I could particularly declare it vnto you, as also the copie of the letter that his maiestie did send vnto that Heathen or Gentile king, a thing worthe of the autho: but for that it came not to effect, neither had I anye licence of him that all onely might grant it: and againe in place whereas I could not aske it, therefore I dare not, for that I will not excede the limits of fidelitie, which I owe vnto my prince. But it is sufficient that the letter, and the present sent by his maiestie vnto the king of that countrey, was to no other intent, but to procure him and all his subjects to acknowledge the true God, and to exhort them to receiue our catholike faith, and to giue them to vnderstand the error wherein they are, and how ignorant they are of the knowledge of the true God, the creator of heauen and earth, and of all the creatures of the world visible and inuisible, sauour and redeemer of all such as with a true knowledge doo beleue in him and obey his holy lawe, declared by his worde, and confirmed by his deuine tokens, and other things in effect.

So being dispatched, I prosecuted my iourney, and order till I came vnto the kingdome of Mexico, whereas I found a certaine inconuenience, touching a matter needful in that voyage, whereof his maiestie, in the commission he gaue me, willed me to be well aduertised, and if it were needfull to giue him notice thereof before I did passe any farther.

The vizroy of that kingdome, who was the Earle of Coruma, thought it good that I should returne vnto Lysbozne, whereas the king was at that instant, and to giue him to vnderstand of the difficultie that was found, in a meeting that the vizroy had caused to be made of the most grauest personages of all that kingdome, about the prosecuting of that ambassage.

With this resolution I departed from that kingdome and returned for Spaine, and left the present in Mexico in the power of the kings officers, till such time as order was giuen what should be done therewith.

I found his maiestie in Lisbozne, whereas I did deliuer him the letters that were written touching the same matter, and did declare vnto him my iudgement touching the meeting aforesaid:

said: who incontinent did take the charge upon him to seeke occasion for to put in effect his most christian intent and zeale, the which I doe beleue he hath procured, and will by all waies possible: and that very shortly we shall see in that kingdome planted the Catholike faith, and their false idolatrie banished. And I hope in God it will bee very shortly, for that there be within that kingdome religious men of the order of saint Augustine, and barefoot friers of saint Francis: and of the order of Iesus or Iesuits, who are called there the fathers of Saint Baule: of whom there is placed five or sixe in the citie of Xauquin, whereas the vizroy doth dwell, and hath erected a couent in that citie euer since the yeare 1583. With a Church, whereas as they doe say masse ordinarily. And it is said of a truth that they haue got license of the saide vizroy for to passe freely thorough out all the whole kingdome of China. But if it bee so, you must thinke that hee did it after that he had consulted with the king, and done by his authoritie: otherwise I am perswaded he durst not grant any such license.

At this present dooth there go out of Spaine by the order and commandement of his maiestie, and his royall counsell of the Indies, a companie of religious men, of the order of saint Dominicke for to aid and helpe the rest that are there to conclude this enterprize, from whom can proceed nothing but that which tends to great effect: by reason of their great zeale & learning, and the better if that they doe ioyne together in charitie, as seruants to one Lord and master: and as they which are bounde to doe all one worke. By which meanes, with the fauour and helpe of Almighty God, putting to their diligence and industrie they shall easily conquest their hearts & good willes, & shall frustrate the diuell, from the possession that so long time he hath possessed in that kingdome, and reduce them to their true Lord by creation and redemption. It will not bee a small helpe, the manie and euident tokens which the Chinos doe giue of desire of their saluation. For as it is said, that they haue read in their bookes, that from the Occident shall come the true and perfit law to direct them to heauen, where they shalbe angels. And they seeing that those religious people which are come into their kingdome, doe come from the Occident, they are perswaded without doubt, that the law that they doe declare vnto them,

them, is the truth: by which meanes shall redosome vnto them great goodnesse. They are greatly affectioned vnto the commandements of the Catholike faith, and vnto the catechisme, which is translated into their language, and is abode in manie parts of that kingdome, which is the occasion (as the fathers of the companie that are in the citie Xuquien dooth write) that many pincipal persons are conuerted vnto the catholike faith, and others being holpen by the heauens, and encted by the example of them, doe demande the holy baptism: which is left vndone because they will not cause any bpoze in the countrie. And againe, when they shall better conceiue thereof, they may receiue it with moze firme faith.

God for his mercie cause to go forwarde, and with his diuine fauour, this good worke, for his honour and glorie, and exalting his holy faith: and that so great and infinite a number of soules redeemed by his pretious blood might be sancted, and to put in the hart of christian kings to proceed forwarde in that which he hath begun: putting alwaies in their breasts a greater augmentation to the concluding of the same, and to put apart from him all such perswasions as shoulde cause him to leaue it off, which the diuell will procure by all the wayes and meanes that he may. But against God and his diuine will, there is neither power nor wisdom.

The end of the first part.

I. iiii.

The

# The second part of the historie of the mightie kingdome of China, that is deuided into three parts.

The first containeth such thinges as the fathers, frier Martin de Herrada prouinciall of the order of Saint Augustine in the Ilands *Philippinas*, and his companion fryer *Geronimo Martin*, and other soldiers that went with them, did see and had intelligence of in that kingdom.

The second containeth the miraculous voiage that was made by frier *Pedro de Alfaro* of the order of S. Francis, and his companions vnto the said kingdome.

The third containeth a breefe declaration by the said frier, and of frier Martin *Ignacio*, that went out of Spaine vnto China, and returned into Spaine againe by the *Oriental India*, after that he had compassed the world. Wherein is contained many notable things that hee did see and had intelligence of in the voiage.

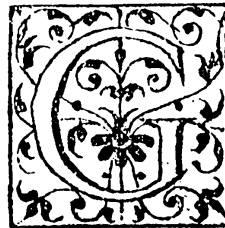
## The Argument of the first part.

Wherein is declared the cause that moued Frier Martin de Herrada, and Frier Geronimo Martin, and such souldiers as went in their companie, for to passe from the Ilands *Phillipinas*, vnto the kingdome of China, in the yeare 1577 and of the entrie they made therein, and what they did see there for the space of foure monethes and sixteene daies that they remained: and of what they understood, & of al things that happened vnto them, till they returned againe vnto the Ilands from whence they went: all the which are notable and strange.

CHAP.

## CHAP. I.

The Spaniards departe from Mexico vnto the Ilandes *Phillipinas*, where they had intelligence of the mightie kingdome of China.



During in the kingdom of Mexico, don Luys de Velasco, who was viceroy, and lieutenant in that place for the Catholike king don Phillip king of Spaine, was commanded by his maiestie to prepare a great armie in the south sea, and to leuie souldiers necessarie for the same, and to send them to discover the Ilands of the west, those which that famous captaine Magallanes did giue notice of, when he did compass the world in the ship called the *Victorie*.

The viceroy with great care and diligence did performe the kinges commandement. His flete and armie being prepared readie (which was not without great cost) hee caused them to depart out of the port at Christmas time in the yeare of 1564. and sent for general of the same flete and for gouernour of that countrie which they should discover, the worthy Miguel Lopez de Legaspi, who afterwarde died in the said Ilande with the title of Adelantado, a yeare after that the fathers Fryer Martin de Herrada and Fryer Geronimo Marin and their companies did enter into China.

So after that our Spaniards hadde discovered the sayde Ilandes, and some of them popularized to the vse of his Maiestie, but in especiall that of Manilla which is five hundred leagues in circuit: in the which is situated the citie of *Luson*, and is also called Manilla, and as the metropolitane of all the Iland, whereas the gouernours haue ordeined their place of abiding euer since the first discovery. They haue also founded in that citie a cathedrall Church, and erected a bishopricke.

And for Bishops of the same, his maiestie did ordaine the most reuerend fryer don Domingo de Salazar of the order of preachers, in whom was comprehended some holinesse, good life and learning, as was requisite and necessarie for that prouince: and was consecrated in Madrid the yeare of 1579.

At

At this present there be three monasteries of religious men in that Island, the one of the order of S. Austen, and were the first that by the commandment of his maiestie did enter into this Island, preaching the law of the gospel, which was great profit unto those soules, yet great trauaile unto them, and cost many of them their liues in dooing it: the other monasterie is of barefoote Fryers of the order of S. Francis, of the prouince of S. Ioseph, who haue bene great examples, with great profit vnto them of those partes. The third are of the order of S. Dominicke or preachers, who haue done their dutie in all things so well as the other. These three orders were alonely in those Islands for certaine yeares, till now of late time haue gone thither Iesuites, which haue bin a great aide and helpe vnto their religion.

When these Spaniards were come vnto these Islands, they had straightwaies notice of the mightie kingdome of China, as well by the relation of them of the Islands (who tolde vnto them the maruels thereof) as also within a fewe daies after, they did see and vnderstand, by ships that came into those portes with marchants that brought merchandise and other things of great curiositie from that kingdome, & did particularly declare the mightinesse and riches therof: all which haue been declared vnto you in the first three booke of this historie. This beeing knowne vnto the religious people of S. Austen, who at that time were alone in those Islands: but in especiall vnto the prouinciall, Fryer Martin de Herrada, a man of great valour, and well learned in all sciences: who seeing y great capacitie or towardnesse which the Chinos had moze then those of the Islands in all things, but in especiall in their gallantnesse, discretion and wit: he straightwaies had a great desire to go thether with his fellow to preach the gospel vnto those people, of so good a capacitie to receiue the same: who with a pretended purpose to put it in vze & effect, he began with great care & studie to learne that language, the which he learned in fewe daies: & did make therof a dictionarie. The afterwards they did giue great intertainment & presents vnto the marchants that came fro China for to procure them to carie the thether, & many other things, the which did shew their holie zeale: yea they did offer themselues to be slaynes vnto the marchants, thinking by y means to enter in to preach

preach: but yet none of these diligences did take effect, till such time as the diuine maiestie did discover a better way, as shalbe declared vnto you in this chapter following.

## C H A P. II.

A rouer of this kingdome of China called Limahon, doth make himsele strong at the sea, and doth ouercome an other rouer of the same countrie called Vintoquiam.

The Spaniards did enioy their new habitation of Manilla in great quietnesse, void of all care of any accident that might disquiet the, or any strange treasons of enimies for to offende them, for that those Islands were in great quietnesse, and in obedience vnto the Christian king Don Phillip, and in continuall trafficke with the Chinos, which seemed vnto them a sufficient securitie, for the continuance of the quietnesse they liued in. And againe, for that they vnderstode that they had a law amongst them (as hath bin told you in this historie) y it was forbidden to make any wars out of their owne countrie. But being in this security and quietnesse, vntil they were beset with a mightie & great Armada or flete of ships, by the rouer Limahon, of whose vocation there are continually on y coast, the one by reason that y country is full of people, wher as of necessitie must be many idle persons: and the other a principall occasion, by reason of the great tyranny y the gouernors doe vse vnto the subiects. This Limahon came vpon the with intent to do the harme as you shal vnderstand. This rouer was borne in the citie of Trucheo in the prouince of Cuytan, which the Portugals do cal Catim. He was of mean parentage, and brought vp in his youth in libertie and vice, hee was by nature warlike and euill inclined. He would learne no occupation, but all giuen to robbe in the high waies, and became so expert that many came vnto him and followed that trade. He made himselfe Captain ouer the which were moze then two thousand, & were so strong y they were feared in all that prouince where as they were. This being knowne vnto the king and to his counsell, they did straight way command the viceroy of the prouince wher as the rouer was, that with all the haste possible he should gather together all the garrisons of his frontiers, to apprehende and take him, and if it were possible to carrie him alive

Where Limahon was borne.



altue vnto the Citie of Taybin, if not his head. The Viceroy incontinent did gather together people necessarie and in great haste to followe him.

The which being known vnto Limahon the rouer, who saw, that with the people he had, he was not able to make resistance against so great a number as they were, and the eminent danger that was therein, he called together his compenies, and went from thence vnto a port of the sea, that was a few leagues from that place: and did it so quickly and in such secret, that before the people that dwelt therein, could make any defence (so that they were not accustomed to any such assaults, but liued in great quietnesse) they were lordes of the port and of all such ships as were there: into the which they imbarked themselves straightwaies, wayed anchor and departed to the sea, whereas they thought to bee in more securitie than on the lande (as it was true.) When hee seeing himselfe lord of all those seas, beganne to robbe and spoyle all shippes that he could take as well strangers as of the naturall people: by which meanes in a small time hee was prouided of mariiners and other thinges which before hee lacked, requisite for that new occupation. He sacked, robbed and spoiled all the townes that were vpon the coast, and did verie much harme. So he finding himselfe verie strong with fortie shippes well armed, of those he had out of the port, and other that he had taken at the sea, with much people such as were without shame, their handes imbued with robberies and killing of men, hee imagined with himselfe to attempt greater matters, and did put it in execution: he assaulted great townes, and did a thousand cruelties: in such sort, that on all that coast whereas hee was knowen, he was much feared, yea and in other places farther off, his fame was so published abroad. So he following this trade and exercise, he chanced to meete with an other rouer as himselfe, called, Vintoquian, likewise naturally borne in China, who was in a port boide of any care or mistrust, whereas Limahon finding opportunitie, with greater courage did fight with the shippes of the other: that although they were threescore ships great and small, and good souldiers therein, hee did overcome them, and tooke five and fiftie of their ships, so that Vintoquian escaped with five ships. When Limahon seeing

One rouer  
robbed an  
other.

ing himselfe with a flecte of nintie five shippes well armed and with many stout people in them, knowing that if they were taken, they should be all executed to death: they therefore setting all feare a part, gaue themselves to attempt new inuentions of euill, not onely in robbing of great Cities, but also in destroying of them.

### CHAP. III.

The king of China doth arme a flecte of shippes against the rouer Lymahon, who withdraweth himselfe to Tonzacaotican, whereas he hath notice of the Philippinas.

The complayntes increased euerie day more and more vnto the king and his counsell, of the euils done vnto the Chinos by this rouer Lymahon. For the which commandment was giuen straightwaies vnto the Viceroy of that prouince (whereas he used to execute his euill) that with great expedition he might be taken (for to cut off this inconuenience,) who in few dayes did set forth to sea, one hundred and thirtie great shippes well appointed, with fortie thousand men in them, and one made generall ouer them all, a gentle man called Omoncon, for to go seeke and followe this Rouer with expresse commandment to apprehende or kill him, although to the executing of the same he put both shippes and men in danger.

Of all this prouision, Lymahon had aduertisement by some secrete friends, who seeing that his enemies were many, and he not able to counteruaile them, neither in shippes nor men, determined not to abide the coming, but to retire and depart from that coast: so in flying he came vnto an Ilande in secrete called Tonznacaotican, which was fortie leagues from the firme land, and is in the right way of nauigation to the Ilands Philippinas.

In this Ilande was Lymahon retyred with his armie a certaine time, and durst not returne to the firme land, for that he knew that the kinges flecte did lie vpon the coast to defende the same. And although he did send forth some ships a robbing, yet did they not do any thing of importance, but rather came flying away from the mightie power of the kinges. From this Ilande they did goe forth with some of their ships robbing and spoiling

One hundred  
and thirtie  
great ships of  
warre with  
fortie thousand  
men.

They do more  
esteeme hono:  
than losse of  
ships or men.

spoiling at such as they met with marchandise & other things that they carried from one Ilande to an other, and from the Ilande unto the firme, & coming from thence amongst them all they caused to take two ships of China which came frō Manilla, and were bound to their owne countrie. And having then in their power they searched them vnder hatches, and found that they had rich things of golde, and Spanish ryalles, which they had in truck of their marchandise the which they carried to the Ilandes. They informed themselves in all points of the state and fertilitie of that countrie, but in particular of the Spaniards, and how many there were of the in the citie of Manilla, who were not at that present above seuentie persons, for that the rest were separated in the discovering and populing of other Ilands newly found, and vnderstanding that these few did lue without any suspicion of enemies and had neuer a fort nor bulwarke, and the ordinance which they had (although it was very good) yet was it not in order to defend themselves nor offend their enemies, hee determined to goe thither with all his fleet and people, for to destroy and kill them, and to make himselfe lord of the saide Ilande of Manilla and other adiacent there nigh the same. And there he thought himselfe to be in securitie from the power of the king, which went seeking of him. And so as he was determined, he put it in vze with as much expedition as was possible.

## C H A P. IIII.

This rower Limahon goeth to the Ilands Philippinas, and cometh to the citie of Manilla.

**T**his Rouer Limahon determining to goe and to take the Ilands Philippinas, and to make himselfe lord and king ouer them all, but first to kill the Spaniards, which hee thought easily to be done, for that there was so fewe. And there he pretended to lue in securitie without feare that before he had of the kings great fleet, for that it was so farre distant from the firme lande. So with this determination hee departed from those Ilandes whereas hee was retyred, and went to sea, and sayling towarde the Ilandes Philippinas they passed in sight of the Ilandes of the Illocos, which had a towne

a towne called Fernandina, which was newe founded by the Captaine Iohn de Salzedo, who at that instant was in the same for lieutenant to the gouernour. Foure leagues from the same they met with a small galley, which the said Iohn de Salzedo had sent for victuals. There was in her but 25. souldiers besides 8. rowers, so that with the one & the other they were but a fewe in number, for that as they thought they did traualle in places of great securitie, and without any suspicion to meete enemies. So soone as Limahon had discovered the galley, hee cast about to mardes her, and with great ease did take her, and did burne and kill all that was in her, and pardoned one of them.

This being done, he did prosecute his voyage according vnto his determination, and passed alongest, but not in such secret but that hee was discovered by the dwellers of the towne of Fernandina, who gave notice thereof vnto the lieutenant of the gouernour aforesaide, as a wonder to see so many ships together, and a thing neuer scene before at those Ilands. Likewise it caused admiration vnto him, and made him to thinke and to imagine with great care what it might be, hee saue that they did beare with the citie of Manilla, and thought with himselfe, that so great a fleet as that was could not goe to the place which they bare in with, for any goodnesse towarde the dwellers therein, who were boide of all care, and a small number of people as aforesaid. Wherewith hee determined with himselfe with so great speede as it was possible, to ioyne together such Spaniards as were there, which were to 8. number of fiftie foure, and to depart and procure (although they did put themselves in danger of inconuenience) to get the hands of them, to aduertise them of Manilla, and to ayde and helpe them to put their artilerie in order, and all other things necessarie for their defence.

This determination the Captaine did put in vze verie speedily, which was the occasion that the citie and all those that were in it, was not destroyed and slayne: yet they could not eschue all the harme, for that the ships that carried them were small, and a few rowers & not verie expert, for that the suddennesse of their departure would not afforde better choice, as also they went from one place to an other procuring of victuals: all which

which was the occasion that they did not come thither in such time as they desired, and as was convenient.

This Limahon was well provided of provision and all other things necessarie, and hauing the wind fayre, he was alwaies in the fore front, and came in the sight of Manilla vpon saint Andros eue, in the yeare 1574. whereas he came to an anker that night with all his whole flecte. And he seeing that the end of his pretence consisted in expedition before that they should be sene of those of the citie, or discovered by them on the coasts. The nightes at that time being very darke, which was a great helpe vnto them: he chose foure hundred of his best souldiers, such as hee was fully perswaded of their valour and stout courage, and put them in small vessels, and charged those that went with them for Captaines, to make such expedition that they might come vnto the Citie before it was day, and the first thing that they did was to set fire on the Citie, and not to let escape one man liuing therein, promising them that at the break of the day he would be with them to giue them aide and succour if neede did require, which they did. But for that nothing is done without the will and permission of God, it went not with Limahon and his foure hundred souldiers according as he did make reckoning: for that all that night the winde was of the shewe, and the more the night came on, the more the wind encreased, which was such a contradiction vnto their expectation, that they could not by night disembarked themselves, although they did procure by all meanes possible by policie and force to do it, which of certaintie and without all doubt, if this had not bene (at great ease) they had brought to a conclusion their euill pretence, with the spoyle and losse of the citie and all that dwelt therein: for their pretence was for to destroy and beat it downe, as it might well appeare by the commaundement hee gaue vnto his Captaines.

#### CHAP. V.

Limahon doth send 400. souldiers before for to burne the citie of Manilla, and they were resisted by other men.

For all the contradiction of the winde this same night the foure hundred Chinos did put themselves within a league of

of the citie, vpon S. Andrewes day at eight of the clocke in the morning, whereas they left their boates and went a land, and in great haste beganne to march forwardes in battaile a raye deuised in two partes, with two hundred hargabuses afoze and immediatly after them other two hundred pickemen: and by reason that they were manie and the Countrie verie plaine, they were straightwayes discovered by some of the Citie, who entered in with a great noyse, crying, arme, arme, arme, the enemies come. The which aduice did little profite, for that there was none that would beleue them: but beleued that it was some false larum done by the people of the countrie for to mocke them. But in conclusion the enemies were come vnto the house of the Generall of the fiede, who was called Martin de Goyti, which was the first house in all the Citie that wayes which the enemies came. And before that the Spaniards and souldiers that were within the Towne could bee fully perswaded the rumour to be true, the enemies had set fire vpon his house, and slewe him and all that were within, that none escaped but onely the goodwife of the house, whom they left naked and verie sore wounded, beleuing that she had bene dead: but afterwardes shee recovered and was healed of her woundes. In the meane time that they were occupied in their first crueltie, they of the Citie were fully resolved of the trueth, although all of them, with this successe vnlacked for, were as people amased and from themselves: yet in the end they sounded to armour, and did pzeuide to saue their liues. Some souldiers went forth vpon the sandes, but in ill order as the time did permitte, and slewe all the Chinos that they did meeete, and none escaped: which was the occasion that the rest did ioyne themselves together, and put themselves in order to make some resistance against their enemies, who with great furie entred into the Citie, burning and destroying all before them, and crying victorie.

This is the proper resistance of the Spaniards when they doo finde themselves in such like perilles: and this was done with such great courage, that it was sufficient to staye the furie of those which vnto that time had the victorie, and to make them to retyze, although there was great difference in number, betwixt the one and the other.

A good praise  
of others.

The

The Chinos in retreating lost some of their souldiers, but vnto the Spaniards no great harme, and in this their defence, did notable actes. This being considered of the Chinos, and that their boates were farre off, for that time would not giue them place to bring them any nearer, they did resolute themselves to leaue assault in the state that it was in, and put themselves in couert, and there to refresh themselves of the trauaile past, and afterwarde to returne with their generall Captaine Lymahon, to prosecute their intent, which they thought to bee comprehended with great ease. So when they came vnto their boates to aboide any danger that might happen, they imbarked themselves and returned vnto their flote whereas they left them. And not long after they were departed, they might see them rowe with great furie towards their shippes, and when they came vnto their Captaine Limahon, they did aduertise him in particular of all that had happened, and how that by reason of the contrarie winde, they could not come thether in time as he had commanded them, and according vnto their desire, which was the occasion: that they could not bring to passe their pretence, and that by reason of his absence they had referred it, till a better occasion did serue. Their Captaine did comfort them, and gaue them great thanks, for that which they had doone, promising them in short time to bring to effect their euill intent: and straight way commanded to weigh anchor, and to enter into a port called Cabite, which is but two leagues from the Citie of Manilla. Whither they of the citie might plainly see them to enter.

## CHAP. VI.

The gouernour of Manilla purposeth himselfe to abide the assault of the Chinos, to whome they gaue the repulse: then Limahon returned and planted himselfe vpon the plaine nigh the riuer Paganinan.

At this time, by the order of his Majesty was elected for Gouernour of these Ilandes Philippinas, Guido de Labacares, after the death of Miguel Lopez de Legaspi, who vnderstanding the great flote and power of Lymahon the Rouer, and the small resistance and defence that was in the Citie

of

of Manilla, with as much speede as was possible he did call together all their Captaynes and dwellers therein: and with a generall consent they did determine to make some defence for to resist them as well as they could (for the time that the enemy did remaine in the port aforesaide): for to the contrarie the Spaniards should lose great credite, if that they should forsake and leaue the towne, so long as their lines did indure. For in no other place in all the Ilandes there about, they could haue any securitie. With this determination they put this worke in execution, and spared no person of what qualitie and degree so euer he was, but that his hande was to helpe all that was possible, the which indured two dayes & two nightes, for so long the Rouer kept his shippes and came not aboode: for these worthy souldiers vnderstode, that remayning with their lines their labour and trauaile would some be eased.

In which time of their continuall labour, they made a fort with pipes and bozdes filled with sande and other necessities thereto belonging, such as the time would permit them: they put in carrriages, foure excellent peces of artillerie that were in the citie. All the which being put in order, they gathered together all the people of the citie into that little fort, which they made by the prouidence of God our Lord, as you may beleue, for that it was not his pleasure that so many soules as were in those Ilandes baptised and sealed with the light and knowledge of his holy faith, should returne againe to be overcome with the deuill: out of whose power hee brought them by his infinite goodnes & mercie: neither would hee that the friendship should be lost that these Ilandes had with the mightie kingdome of China. By which meanes we may coniecture that the diuine power had ordained the remedie of saluation for all that countrie. The night before the enemy did giue assault vnto the Citie, came thether the Captaine Iohn de Salzedo lieutenant vnto the Gouernour of the Townes of Fernandina, who as aforesayde, came with purpose to ayde and helpe the Spaniards that were then in Manilla. Whose coming, without all doubt with his companions, was the principall remedie, as well vnto the Citie, as vnto all those that were within it: for considering that they were but fewe, and the great paines they toke in making the last resistance,

and the laboꝝ and trauaile they had in the ordaining of the fort foꝝ their defence with other necessaries against that which was to come, ioyning therewith the feare that was amongst them of the assault past: surely they had neede of such a succour as this was: and surely by the opinion of all men, it was a myracle of God, done to bying them thether. So with the comming of this Captaine with his people, they all recovered newe courage, with great hope valiantly to resist their enemies: foꝝ the which incontinent they did put all thinges in good order, foꝝ that the Rouer the morning following, befoze the bzeake of the day (which was the second day after hee gaue the first assault) was with all his fleete right against the pozt, and did put a lande fire hundzeth souldiers, who at that instant did set vpon the Citie, the which at their pleasure they did sacke and burne (foꝝ that it was left alone without people, as aforesaide by the order and commaundement of the gouernour, which foꝝ their moze securitie were retyzed into the fort.)

So hauing fired the Citie, they did assault the fort with great crueltie, as men fleshed with the last slaughter, thinking that their resistance was but small. But it fell not out as they did beleue, foꝝ that all those that were within were of so valiant courage, that who so euer of their enemies that were so bolde as to enter into their fort, did paye foꝝ their boldnesse with the losse of their liues. Which being seene by the Chinos they did retire, hauing continued in the fight almost all the day, with the losse of two hundzeth men, that were slaine in the assault, and many other hurt, and of the Spaniardes were slaine but onely two, the one was the Ancient bearer, called Samho Hortiz, and the other was the Bayliefe of the Citie called Francisco de Leon. All which being considered by Lymahon the Rouer, who being politike and wise, and saue that it was losse of time and men, to goe foꝝwardes with his presence against the valiauntnesse of the Spaniardes, (which was cleane contrarie vnto that which had proceeded vnto that day) he thought it the best way to embarke himselfe and to set sayle, and goe vnto the pozte of Cabite from whence he came. But first hee gathered together all his dead people, and after did burie them at the Ilande aforesaid, where as he stayed two dayes foꝝ the same purpose.

That

That being done, he straightwayes departed from thence and returned the same way that he came, till they arriued in a mightie riuer, foztie leagues from the Citie of Manilla, that is called Pangasinan, the which place of soyle did like him verie well, and where he thought he might be sure from them, who by the commaundement of the king went foꝝ to seeke him.

Where hee determined to remaine, and to make him selfe lord over all that countrie, the which hee did with little trauaile, and built himselfe a fort one league within the ryuer, where as he remayned certayne dayes, receauing tribute of the inhabitants thereabouts, as though he were their true and naturall lord: and at times went forth with his ships robbing and spoyling all that he met vpon the coast. And spzed abroade that hee had taken to him selfe the Ilandes Philippinas, and howe that all the Spaniardes that were in them, were seither slaine or fledde away: wherewith hee put all the Cities and Townes boꝝdering thereabouts in great feare, and also how that he had settled himself vpon this mightie riuer Pangasinan, whereas they did receiue him foꝝ their lord, and so they did obey him, and payde him tribute.

#### CHAP. VII.

The Generall of the fiede called Salzedo, doth set vppon Limahon, he doth burne his fleete, and besiege his fort three moneths, from whence this Rouer dooth escape with great industrie.

The Gouernour vnderstanding by the Ilanders, and of those that dwelt in the Citie of Manilla, of the same that the Rouer Limahon did publish abroad in all places where as he went, howe that he had ouerthrowen and slaine the Spaniardes: and being of them well considered, that if in time they did not preuent the same, it might be the occasion of some great euill, that afterwarde they should not so easely remedie as presently they might: and those which were their friendes and subiectes in all those Ilandes, giuing credite vnto that which the Rouer declared, might be an occasion that they should rebell against them, by reason that the na-



furall people were many and they but a few: for that vnto that time they had sustained themselves onely by the same to be inuincible. With this consideration they entred into counsell, and did determine to ioyne together all the people they could, and being in good order, to follow and seeke the Houer, for that they vnderstood of necessitie he must abide and repayze himself in some place nigh there aboutes, for that he durst not goe vnto China for feare that he had of the kings fleet, and fearing that they should vse such policies as hee hath vied, they might come on him vnlwares, and destroy him as he had done others. And seeming vnto them (that although they could not destroy him altogether) yet at the least they should be reuenged of the harme that they had receiued, & thereby to giue to vnderstand that the same y he hath giuen out of himselfe was a lie, and should be an occasion for to remaine in their old securitie, & also had in better estimation and opinion of the dwellers there abouts, as also to cause great friendship with the king of China, for that it is against a traytor and one that hath offended him.

This determination they put in vye and effect according as the time would permit: in which time they had certaine newes howe that the Houer was in the riuer of Paganinan, and there did pretende to remaine. These newes were very ioyfull vnto the Spaniards. When the Gouernours commanded to be called together all people bordering there abouts, and to come vnto the Citie where as hee was. Likewise at that time he did giue aduice vnto such as were Lordes and Gouernours of the Ilandes called Pintados, commanding them to come thither, with such shippes and people as they could spare as well Spaniards as the naturall people of the countrie. All this was accomplished and done with great speede, the people of the countrie came thither with great good will, but in especiall those of the Ilandes of the Pintados. After the death of Martin de Goyti, who was slaine in the first assault of the Chinos as aforesayde in the Citie of Manilla, the Gouernor did ordaine in his roome for generall of the fielde, in the name of his maiestie, Iohn de Salzedo, who with all this people, and with those that were in the citie went forth (leaving the gouernor no more ayde then that which was sufficient for the defence of the citie & the fort that they had new made, which was verie strong.)

strong) and carried in his company two hundred & fiftie spanish souldiers, & two thousand five hundred Indians their friends. All which went with great good will & courage, to be reuenged on the iniurie receiued, or to die in the quarrell. All which people were embarked in small ships and two foggattes that came from the Ilandes there borderers, for that the shortnes of time would not permit them to prouide bigger shipping, neyther should they haue found them as they would, for that at such time as the inhabitants therabouts did see the rouer in assault against the citie, they did set fire on a small galley and other bigge ships that were in the same port, and did rise against the Spaniards, believing that it had not bene possible for them to escape so great and mightie a power: although since the first entrie of the Spaniards in those Ilandes they were verie subiect. The Generall of the fielde with the people aforesayde, did depart from Manilla the three & twentieth day of March Anno 1575, and arriued at the mouth of the riuer Paganinan vpon tenable Wednesday in the morning next following without being discovered of any, for that it was doone with great aduice, as a thing that did import verie much. When straightwaies at that instant the generall did put a lande all his people and foure peeces of artillerie, leaving the mouth of the riuer shutte vp with his shipping in chayning the one to the other, in such sort that none could enter in neyther yet goe forth to giue any aduice vnto the Houer of his arriual: hee commaunded some to goe and discover the fleet of the enimie, and the place whereas hee was fortified, and charged them verie much to doo it in such secreete sort, that they were not espied: for therein consisted all their whole worke. The Captaines did as they were commanded, and found the Houer voyde of all care or suspition to receiue there any harme, as hee found them in the Citie of Manilla when he did assault them.

This securitie that hee thought himselfe in did proceede from the newes that hee had from his friendes at the China, that although they did prouide to sende against him, yet could they not so quickly haue any knowledge where hee was, neyther finde out the place of his abiding: and againe hee knewe that the Spaniards of the Philippinas remained without shippes, for that they had burnt them as you haue heard,

and that they had more neede to repayre themselves of their ill intreatie the yeare past, then to seeke any redgement of their iniuries received.

The Generall of the feld being fully satisfied of his negligence and boide of care, and giuen to vnderstande of the secret way that was to goe vnto the fort whereas the Rouer was: he commaunded the Captayne Gabriell de Ribera, that straightwayes he should depart by lande, and that vpon a suddaine, he should strike alarum vpon the enemye, with the greatest tumult that was possible. Likewise hee commaunded the Captaynes Pedro de Caues and Lorenzo Chacon, that either of them with fortie soldiers should goe by the riuer in small shippes and light, and to measure the time in such fort, that as well those that went by lande, as those that went by water, should at one instant come vpon the fort, and to giue alarum both together, the better to goe thorough with their pretence: and he himselfe did remaine with all the rest of the people, to watch occasion and time for to ayde and succour them if neede required. This their purpose came so well to passe, that both the one and the other came to good effect: for those that went by water, did set fire on all the fleets of the enemye: and those that went by lande at that instant had taken and set fire on a trench made of tymbre, that Lymahon had caused to be made for the defence of his people and the fort: and with that furie they slew more then one hundred Chinots, and tooke prisoners seuentie women which they founde in the same trench, but when that Lymahon vnderstande the rumour, he tooke himselfe straightwayes to his fort which he had made for to defend himselfe from the kinges nauie, if they should happen to finde him out: and there to saue his life vpon that extremitie, he commaunded some of his souldiers to goe forth and to skirmish with the Spaniards who were verie wearie with the trauaile of all that day, and with the anguish of the great heate, with the burning of the ships, and the trench which was intollerable, for that they all burned together.

The Captaynes seeing this, and that their people were out of order, neither could they bring them into any, for that they were also weary (although the general of the feld did succour the

in

in time, the which did profite them much) yet did they sound a retraite & did withdraw themselves with the losse of five Spaniards and thirtie of the Indians their friends, and neuer a one more hurt. When the next day following the Generall of the feld did bring his souldiers into a square battle, and began to march towards the fort, with courage to assault it if occasion did serue thereunto: hee did pitch his campe within two hundred paces of the fort, and founde that the enemye did all that night fortifie himselfe verie well, and in such fort that it was perilous to assault him, for that he had placed vpon his fort three peeces of artillerie, and many bases, besides others ingins of fire worke. Seeing this, & that his peeces of artillerie that hee brought were very small for to batter, and little store of munition for that they had spent all at the assault which the rouer did giue them at Manilla, the Generall of the feld, and the captaynes concluded amongst themselves, that seeing the enemye had no ships to escape by water, neither had hee any great store of victuals for that all was burnt in the ships, it was the best and most surest way to besiege the fort, and to remaine there in quiet vntill that hunger did constraine them either to yeld or come to some conclusion: which rather they will then to perish with hunger.

This determination was liked well of them all, although it fell out cleane contrarie vnto their expectation, for that in the space of three monethes that siege indured, this Limahon did so much that within the fort he made certaine small barks, and trimmed them in the best manner he coulde, wherewith in one night hee and all his people escaped, as shall be tolde you: a thing that seemed impossible, and caused great admiration amongst the Spaniards, and more for that his departure was such that he was not discouered, neither by them on the water nor on the lande. What happened in these three monethes, I doe not here declare, although some attempts were notable, for that my intent is to declare what was the occasion that those religious men and their consozts did enter into the kingdome of China, and to declare of that which they said they had scene: for the which I haue made relation of the coming of Limahon, and of all the rest which you haue heard.

## CHAP. VIII.

Omoncon captain of the king of China commeth to seeke Limahon, and doth meete with Spaniards.

**I**n the meane time that the siege indured at the fort, as you haue vnderstood, there went and came certaine vessels which brought victuals and other necessaries from the cittie of Manilla, which was but fortie leagues from the mouth of that riuer of Pagasinan, as hath bene tolde you. It happened vpon a day that a shippe of Myguel de Loarcha, wherein was frier Martin de Herrada Prouinciall of the Augustine friers, who was come vnto the riuer Paganfinan for to see the Generall of the fiede, and in the same shippe returned vnto Manilla to hold Capitulo, or court in the saide Ilande and port of Buliano. Seuen leagues after they were out of the mouth of Pagasinan, they mette with a shippe of Sangleyes, who made for the port, and thinking them to be enemies, they boze with them (hauing another shippe that followed them for their defence) and had no more in them but the saide prouinciall and fise Spaniards besides the mariners. This shippe of Sangley seeing that hee did beare with them, would haue fledde, but the winde would not permit him, for that it was to him contrarie, which was the occasion that the two shippes where in the Spaniards were, for that they did both saile and rowe, in a small time came within Cannon shot. In one of the shippes there was a Chino called Sinsay, one that had bene many times at Manilla with merchandise, and was a verto friend and knolue of the Spaniards, and vnderstode their language, who knowing that shippe to be of China, and not to be a rouer, did request our people not to shote, neither to doe them any harme untill such time as they were informed what they were in that same shippe.

This Sinsay went straight wayes into the fore shippes, and demanded what they were, and from whence they came: and being well informed, he vnderstode that he was one of the ships of warre that was sent out by the king of China, to seeke the rouer Limahon, who leauing the rest of the fleet behinde, came forth to seeke in those Ilands to see if he coulde discover him to  
be

be any of them: and the better to be informed thereof, they were bounde into the port of Buliano, from whence they came with their two shippes: from whome they would haue fledde, thinking they had bene some of the rouers shippes. Being fully perswaded the one of the other, they ioyned together with great peace and friendship: the Spaniards straightwayes entred into their boate and went vnto the shippe of the Chinos, and carried with them the aforesaid Sinsay for to be their interpreter, and to speake vnto the Chinos. In the saide shippe came a man of great authoritie who was called Omoncon, who brought a commission from their king, and shewed it vnto the Spaniards and vnto the father Prouinciall: in the which the king and his counsell did pardon all those souldiers that were with Limahon, if that forthwith they would leaue him and returne vnto the kings part: and likewise did promise great gifts and fauour vnto him that did either take or kill the aforesaid rouer. When did Sinsay declare vnto him of the coming of the rouer vnto the Ilands, and all that happened in the siege of the Cittie, as aforesaide: and howe they had him besieged in the riuer of Paganfinan, from whence it was not possible for him to escape.

The captain Omoncon reioyced very much of these newes, and made many signes of great content, and did embrace the Spaniards many times, and gaue other tokens wherby he did manifest the great pleasure he receiued; and would therewith straightwaies depart vnto the rest of the fleet. And for that they looked euerie day for the death or imprisonment of the rouer, the better to informe himselfe: hee determined (for that it was so nigh hand) to go and see the Generall of the fiede in Paganfinan, and carry with him Sinsay one that was knowne both of the one and the other: by whose meanes they might treat of such things that best accomplished the confirmation of the peace and friendship betwixt the Chinos & the Spaniards, as also of the death or imprisonment of Limahon. With this resolution, the one departed vnto Paganfinan whereas they arrived the same day, and the others vnto Manilla whether they went for victuals.

## CHAP. IX.

Omoncon is well receiued of the Generall of the fiede, and lodged.

The captain  
generall of  
the king of  
China.

lodged in Manilla with the gouernor, whereas they doo conclude the going of the fathers of Saint Augustine to China.

**W**hen that the Generall of the field vnderstood wherfore the comming of Omoncon was, hee did entertaine him with great curtesie; and after that hee had giuen him to vnderstand in what extremitie he had brought the rouer (which was a thing impossible for him to escape, except it were with wings) hee did counsell him, that for the time till hee brought his purpose to effect (which could not be long) that he would go vnto Manilla, which was not farre from thence, and there to recreate and sport himselfe with the gouernoz and other Spaniards that were there, for that hee alone was sufficient to accomplish his pretence, without the comming thither of the kings flæte, neither for to remoue out of the port whereas they were in securitie. And for his going thither he should haue a shippe of his the which did row, and was for to bring victuals and other prouision, and he shoulde go in the company of the Captaine Pedro de Chaues that was bound vnto Manilla, and promised him that within few dayes he would giue him the Rouer aliue or deade, which vnto the iudgement of all men coulde not bee long.

Omoncon considering that this offer might come well to passe, did put it straightwayes in hie, & did imbarke himselfe in the company of y<sup>e</sup> captain, & sent his ship wherin he came alone by sea, because it was big & drew much water: the which was constrained to turne backe againe into the part from whence he went, by reason of stormie windes and wether, and was no impediment in the other with Dyes, for that hee went alongst the shoore and was shadowed with the land from the force of the wind, so that in few dayes they arrived in the port of the cittie of Manilla, whereas they were well receiued and feasted of the gouernoz. Omoncon remained ther certaine dayes, after the which he seeing that the siege did long endure, and that his staying might cause suspition of his death: and againe, that the whole flæte did farrie his comming to his intelligence of the rouer, being fully perswaded and certaine that hee coulde not escape the Spaniards hand: they had him in such a straight, & that

that they would without all doubt sende him vnto the king aliue or dead, (as they promised him) hee was determined to returne vnto China with the good newes that he had vnderstood, with a determinate intent, to returne againe and carrie the rouer after that they had him prisoner. With this resolution in the end of certaine dayes he went vnto the gouernoz, certifying him of his pretence, whereby he might giue him license to put it in execution. The gouernoz did like wel of his pretence, and did promise him the same the which the generall of the fildes did offer vnto him: and which was, so soone as the rouer should be taken prisoner or slaine, to sende him vnto the king without any delay, or else to put him whereas he should be forthwith comming, and to giue them aduertisement to send for him, or come himselfe: and did offer him more, that for his voyage he should be prouided forthwith of all things necessarie, without lacking of any thing. Omoncon did giue him great thankses for the same, and in recompence therof did promise vnto the gouernoz, for that he vnderstode and had intelligence of the fathers of S. Augustine, that his honoz, and his antecessoz, and the Adelarado Miguel Lopez de Legaspi, had desired many times to send vnto the kingdome of China some religious men, to intreat of the preaching of the Gospel, and to see the wonders of that kingdome, and howe that they neuer coulde put this their desire in execution, for that those Chinos which came thither although they did offer them whatsoever they would demand, fearing the punishment that should be executed on them according vnto the lawes of the kingdome: he did promise him that he would carrie them with him vnto China, such religious men as his honour would command, and some souldiers such as would go with them: hoping with the good newes that hee carried, to runne in no daunger of the Law, neither the vizroy of Auchoe to thinke euill thereof, and for a more securitie that they should not be euill intreated, hee would leaue with him pledges to their content.

The gouernoz reioyced verie much at this his offer, for that it was the thing that he and all those of the Islands most desired of long time since, and did straightwayes accept his offer: saying that he did clearly discharge him of his pledges, for that he was fully satisfied of his valor and worthines, and that hee would

Omoncon  
promiseth to  
carrie the  
friers vnto  
China.

would not do the thing that should not be decent unto his person and office. The gouernour being verie ioyful of these newes, did therewith sende for the prouinciall of the Augustine friers, who was elected but fewe dayes past: his name was Frier Alonso de Aluarado, a man of a sincere life, and one of them that was sent by the Emperour in the discouerie of the newes Guinea, vnto whome hee declared the offer that the Captaine Omoncon had made vnto him: whereat he reioyced so much that being an old man, hee would himselfe haue gone thither: to which the gouernour would not consent in respect of his age, and other particularities: but entred in counsel who were best to go, and to finde one that were fitt to execute that which they had pretended (which was as wee haue saide, to bring in and plant in that kingdome the holie Catholike faith:) they determined that there shoulde go but two religious men, by reason that at that time there was but a fewe of them, and two souldiers in their companie. The religious men shoulde bee Frier Martin de Herrada of Pamplona, who left off the dignitie of Prouinciall, and was a man of great learning and of a holy life: and for the same effect had learned the China tongue, and manie times for to put his desire in execution did offer himselfe to bee slaue vnto the merchants of China, onely for to carrie him thither: and in companie with him shoulde go Frier Hieronimo Martin, who also was verie well learned, and of the Cittie of Mexico: the souldiers that were appointed to beare them companie, were called Pedro Sarmiento chiefe sargeant of the Cittie of Manilla of Vilorado, and Miguel de Loarcha, both principall men, and good Christians, as was conuenient for that which they tooke in hand. These fathers did carrie them for this purpose, that if they did remaine there with the king preaching of the Gospell, then they shoulde returne with the newes thereof to giue the Gouernour to vnderstande of all that they had seene, and happened vnto them: and likewise vnto the king of Spaine, if needs did so require.

This offer of the captaine Omoncon, and the appointment which was made by the gouernour and the prouinciall, was knowne throughout al the Cittie, and after that they had made great reioycings and feasts for the same, it was approued of all men,

men, that those that were named, were principall persons, as aforesaid, and were fully certified, that there should nothing be neglected of that they did commaunde them: neither let passe any occasion, for that it was that which they did all desire, but in particular, for the seruite and honoz of God, and for the benefit and proote that shoulde redowne vnto them all by the mutuall contraction betwixt the one nation & the other: and also giue the king to vnderstande of so good newes as this is. The Gouernour did straightwayes call those persons that were named and appointed to come befoze the captaine Omoncon, and tolde them what was determined: the which they did accept with great ioy, and gaue great thanks, and the gouernour in token of gratitude, did giue vnto the Captaine Omoncon in the presence of them all, a gallant chaine of golde, and a rich robe of crimson in graine: a thing that hee esteemed verie much, and much more esteemed in China, for that it is a thing that they haue not there. Besides this, they did ordaine a reasonable present for to sende vnto the gouernour of Chinchao, he that dispatched Omoncon by the commandment of the king to go and seeke the rouer: also another present for the vizoy of the prouince of Ochian, who was at that present in the citie of Aucheo.

And for that Sinsay shoulde not finde himselfe agrated (who was a merchant well knowne amongst them, and perhappes might bee the occasion of some cuill and disturbance of their pretence) they gaue vnto him also another chaine of golde, as well for this, as also for that hee was euer a sure and perfit friend vnto the Spaniards. Then straightwayes by the commandment of the Gouernour there were brought together all such Chinos as were captiue and taken from Limahon out of the fort aforesaid, at Paganinan, and gaue them vnto Omoncon to carrie them free with him: and gaue likewise commandment that the Generall of the fielde, and all such Captaines and souldiers that were at the siege of the forte, shoulde giue vnto him all such as did there remaine: binding himselfe to paye vnto the souldiers, to whome they did appertaine, all whatsoeuer they should be valued to be worth: all the which being done, he commanded to bee put in a rediness all that was necessarie for the voyage.

A token that  
fine cloath is  
esteemed.

A good pre-  
sence.

The Friers  
names that  
went to China.



voyage and that in ample manner, the which was doone in a short time.

## CHAP. X.

Omoncon departeth with certificate, in what perplexitie he left Limahon the rouer, and doth carrie with him the Fathers of S. Augustine.

The twelfth day of June, in the yeare of our Lord, 1575. being Sunday in the morning: the aforesaid Gouvernor and all that were in the cittie did ioyne and go together unto the monasterie of saint Augustine, where was deuout prayers made unto the holy ghost, and after they had all of them requested of God so to direct the voyage, that it might be to the honoz and glozie of his deuine maiestie, and to the saluation of the soules of that kingdome, whome lucyfer hath so long possessed, Omoncon and Synsay did take their leaue of the Gouvernour, and of the rest, giuing them thanks for their good entertainment that they made them, and did promise them in recompence thereof to bee alwayes their assured friends, as shall appeare by his works: and to carrie them, whome he did request of his owne good will, with securitie as unto himselfe, & that he would first suffer wrong himselfe, before any should bee doone unto those whom he had on his charge. The Gouvernor and all the rest did thankfully accept his new offer, giuing him to vnderstand that they were fully perswaded that his word & deede should be all one, and therewith they tooke their leaue of them and of the religious men with the two souldiers their companions, not lacking feares to be shed on both parts.

When did they all imbarke themselves in a ship of the Islands which was made readie for the same effect, and went out of the port in the company of another shippe with merchants of China that were at Manilla, into the which Synsay put himselfe with all their victuals, for to carry it untill they came vnto the port of Buliano, whereas was the great shippe of Omoncon, wherein they should make their voyage: which was that which was forced to returne backe againe by reason of foule wether: they argued at the same port the Sunday following, for that the winde was somewhat contrarie, and had lost the shippe that

carried

carried their victuals: but after founde her at an anker in the port, for that she was the bigger shippe and sailed better: they founde also in her, two Spanish souldiers, whom the generall of the fiede had sent from Paganinan, for that from the place whereas he was, he did see the saide ship to enter into the port, with commandement for to carrie them vnto him. This did cause vnto the religious men and souldiers a suspition that the generall of the fiede would procure to stay them untill such time as he did see the ende of the siege of the fort, which euerie day was looked when they would yeelde: for that they should carry with them Limahon the rouer a liue or dead. Upon the which almost euery one gaue his iudgement, that it were better to depart without obeying his commandement, neither to take their leaue of him, but to prosecute their voyage so much desired, for they thought euerie houre of their staying to bee a whole yeare: feareing that euerie thing would be an impediment to disturbe their intent and purpose: but better perswading themselves, knowing the good condition and great Christianitie of the generall of the fiede, whom Frier Martin had alwayes in place of his sonne, for that he was shewed vnto the Adelantado Legaspi, the first gouernor and discoverer of the said Philippinas whom he brought with him from Mexico being but a childe: they were agreed to go vnto him, and shewe their obedience, and to take their leaue of him and of all the rest of their friends that were in the campe. So with this determination they put their shippe into the riuer Paganinan which was but seuen leagues from the saide port. They had not sailed three leagues but a contrary winde so charged them, that they were constrained to returne into the port from whence they came, and there concluded amongst themselves to send Pedro Sarmiento in the barke, wherein came the two souldiers aforesaid, for that it was little & went with Dares, they might with lesse daunger enter into the riuer of Paganinan, rowing vnder the shore: and that hee in the name of them all should conferre with the generall of the fiede, and so take his leaue of him and of all the rest of their friends, whome they did request that they would not forget them in their prayers, to commend them vnto God to bee their aider and helper in this their pretence, so much desired of them all: and gaue him great charge to bring

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with

with him the interpreter that they shoulde carrie with them, which was a boy of China that was baptised in Manilla, and could speake Spanish very well: he was named Gernando. This Pedro Sarmiento came thither, and did accomplish all that was comimended unto him verie faithfully: but the Generall of the fielde was not therewith satisfied, neither the Captaines and souldiers that were with him, for that the father friers were very wel beloued of them, for they deserued it: so they determined to send for them, and to request them to come thither and see them being so nigh as they were. They being vnderstood by the friers (not without the suspicion aforesaid) and seeing that they could not excuse to go vnto them to accomplish their commandement and gentle request: they departed out of Buliano with a faire wind, for that the storme was done, although the sea was a little troubled: and therewith they arriued at Paganinan whereas they were well receiued of the generall of the fielde, and of all the rest with great ioy and pleasure. Their suspicion fell out cleane contrarie as they thought, for that the Generall of the fielde woulde not stay them, but did dispatch them with al speede possible, and did deliuer vnto them at the instant all such captiues as the gouernour had commanded, and the souldiers that had them did with a verie good will deliuer them, seeing to what intent it did extende, and also the interpreter with all other thinges that was necessarie and requisite for the voyage: and writ a letter vnto Omoncon who remained in Buliano, that hee woulde fauour and cherish them as he did not thinke to the contrarie: and did ratifie that which the gouernour had promised him, for to send the rouer alieue or deade, after they had ended their siege by one meanes or other. He also requested of frier Martin de Herrada that hee would carrie with him one Nicholas de Cuenca a souldier of his company for to buy for him certaine thinges in China, who did accept the same with a verie good wil, and promised to intreat him as one of his owne, and haue him in as great regard: and therewith they departed and went vnto the port of Buliano from whence they came, taking their leaue of the general of the fielde, and of all the rest of the campe, with no lesse teares then when they departed from Manilla. He sent to beare them company til they came vnto the port, the sergeant maior, who caried

with

with him a letter vnto the captaine Omoncon, and a present of victuals and other thinges: and other two letters, the one for the gouernour of Chincheo and the other for the vizroy of the prouince of Ochian, wherein he doth giue them to vnderstand how that he hath burnt al the flate of Limahon, and slaine many of his companions, and howe that he hath besieged him so straightly that it is not possible for him to escape, neither endure long without yeelding of himself: and then either alieue or deade he would send him, as the gouernour of Manilla had writ & promised. These two letters were accompanied with two presents wherein was a basen and an ewer of siluer, and certaine robes of spanish cloth, the which the Chinos doo esteeme very much, as also other thinges of great valew that they haue not in their country: & crauing pardon because he did not send more. The occasion was for that he was in that place, and all his goods in the cittie of Manilla. The same day with a faire winde they came vnto the port Buliano, whereas they founde Omoncon abiding their coming, and receiued all such thinges as the sergeant maior did carrie him in the name of the generall of the fielde, and rendred vnto him great thanks, and made a new promise to accomplish that offer made vnto the gouernour.

## CHAP. XI.

The Spaniards do depart with the captain Omoncon from the port of Buliano, and arriue at the firme lande of China,

The desire was so much of this father frier Martin de Herrada to be in China, as well for to preach in it the holy gospel, as also for to see the wonders that haue bene reported to be in that countrie: that although he was dispatched by the gouernour and generall of the fielde, yet hee thought that their voyage would be interrupted: and therefore to see himselfe free from this feare and suspicion, so soone as he came vnto the port of Buliano to the captaine Omoncon, hee requested him with great vehemencie, that he would straightwayes set saile, for that the winde serued well for their purpose. When Omoncon, who desired no other thing, but thought every houre that he tarried to be a whole yeare, commanded forthwith the

mariners to make all thinges in a readinesse to set saile, and to bring home all their ankers, and ride apicke, ready to depart after midnight: the which was done as hee had commanded. So vppon a Sunday at the breake of day, being 25. of June, they tooke a Spaniard souldier into their company, who was called John de Triana, and vsed him in their seruice, for that hee was a mariner. So at the same time after they had praised vnto God to direct their voyage, they set saile with a prosperous winde: there was with the friers, souldiers and men of seruice, twentie persons besides the Chinos that were captiues, and the people of the Captaine Omoncon. They were not so farr off from the coste, but the winde abated and they remained becalmed certaine dayes: but afterwards they had a lustie gale, that carried them forwards. The Chinos doe gouerne their ships by a compasse deuided into twelue partes, and doe vse no sea cardes, but a brieue description of Ruter wherewith they doo navigate or saile: and commonly for the most part they neuer go out of the sight of land. They marvelled very much when that it was told them, that coming from Mexico vnto Philippinas, they were thre monethes at the sea and neuer sawe land. So it pleased God, that although it was verie calme and little winde stirring, that we made but little way, yet vpon the Sunday following, which was the thirde of July, we had sight of the land of China: so that we found all our voyage from the port of Buliano, from whence we departed, vnto the firme land to be one hundred and fortie leagues, & twenty leagues before they came in the sight thereof, they had sounding at thre score and tenne, and fourscore fathome, and so waxed lesse and lesse vntill they came to the land: which is the best and surest token they haue to be nigh the land. In all the time of their voyage the Captaine Omoncon with his companie shewed such great curtesie and friendship to our men, as though they had bene the owners of the saide ship: and at such time as they did imbarke themselves he gaue his own cabin & was in the sterne to the friers, and vnto Pedro Sarmiento and to Miguel de Loarcha, he gaue another cabin that was very good, & commanded his company in the ship that they should respect them more then himselfe: the which was in such sort, that on a day at the beginning of their voyage, the fathers founde them making of sacrifice vnto their

They departed towards China,

Their compasses diuided into 12. parts.

their Idols, and told them that all which they did was a kinde of mockage, and that they shoulde worshippe but onely one God: and willed them to doe so no more. Who onely in respect of them did leaue it off, and not vse it after in all the voyage: whereas before they did vse it euery day manie times. Besides this, they woulde worshippe the images that the friers did carrie with them, and kneele vpon their knees with great shew of deuotion: who nowe hauing sight of the firme lande, in so short time, and passed that small gulfe so quietly, which was wont to be verie perilous and full of stormes: they did attribute it vnto the orations of the friers, their companions and souldiers. The like curtesie was shewed vnto them by Sinsay, who was the seconde person in the shippe, and hee that did best vnderstande that nauigation and voyage. So as they drew nearer the land, they might discover from the sea a verie gallant and well towred Cittie, that was called Tituhul, where, as the king hath continually in garrison tenne thousande souldiers, and is vnder the gouernement of the prouince of Chincheco. So the next day following, wee came vnto a watch towre, which was situated vppon a rocke at the entrie into a bay, who had discovered our shippe, and knew the standart or flagge to bee the kings: and made a signe vnto seuen shippes which were on the other side of the point, which was part of a company ordeined for to keepe and defende the coast, which were more then foure hundred. Straightwayes the Captaine of the seuen shippes came forth to knowe what we were: and what chanced shalbe told you in this chapter following.

They leaue the worshipping of one Idol to worshipping another.

## CHAP. XII.

The Captaine Omoncon is come to the prouince of Chincheco, but before he doth come vnto an anker, he dooth passe some trouble with another Captaine of the sea.

This Captaine Omoncon, when he saw that the ships did make towards him, hee cast about his shippe and passed alongst by the watch towre, making his way towards the towne, where he was a natural subiect and nigh at hand, being but two leagues from the point: which being perceiued by the

generall of that bay which was in a rocinelle, who imagined by his working that it should be some shippe of euill demeanour and their enemies, without any delation hee issued forth from behind the point, with three ships that did row with Dares verie swift: and gaue them chase, cutting them off from their pretence: and when he came nigh vnto them, hee shot at them to make them to amaine: the which Omoncon would not doe, so that hee supposed (as afterwards hee did confesse) that hee should be some man of little estimation, and not the generall of the colles. But as he drew nigher vnto him, hee did know him by the flagge he bare on the sterne, in the foist wherein he was himselfe with his souldiers, & straightwayes caused to amaine his sailes, and tarried for him. The generall did the like, and stayed behinde, sending a boate for to bring the captaine vnto him and to declare what he was, and from whence hee came. Omoncon did forthwith imbarke himself into his boate without any resistance, but rather with feare that hee should be punished for that hee did flee from him. The generall when hee saw him, did straightwayes know him, (and in that the fathers did vnderstand by signes) hee was verie glad of his coming, and gaue him good entertainment.

This generall was a goodly man of person, and was verie well apparelled, and did sit in a chaire in the sterne of his ship, the which was all couered to keepe alway the sunne: hee commanded the captaine Omoncon to sit downe by him vpon the hatches, without chaire, or any other thing, who did obey him, although first hee did refuse it with great modestie, as not worthy to haue that honour, which was not esteemed a little. After that he was set, he gaue him to vnderstand in effect of all his voyage and successe, and in what extremitie he left Limahon, and also howe that hee carried with him the friers and other Spaniards, which went to carrie the newes, and to treat of peate with the vizroy of Aucheo: vnto whome, and vnto the gouernour of Chincheo hee carried presents, sent from the gouernour and generall of the fieldes of the Ilands Philippinas. When the generall had heard this relation, he commanded the boate to returne and to bring them befoze him, that hee might see what manner of men they were of person and the vse of the apparell: and likewise to satisfie himselfe of other

desires

desires that came into his mind by that which Omoncon had saide of them. The fathers and their companions did obey the commandement, and did imbarke themselves in the boate (although it were with some feare) and came vnto the shippe whereas the generall receiued them with great curtesie after his fashion, and shewed them a good countenance, and tokens that he very much reioyced to see them and the vse of their apparell they wore. But after a while hee commanded that they should be put vnder hatches, which was the occasion to augment the feare they conceiued when they were sent for: and the more when they saw that they were commanded to be shut vp in a cabin, with the interpreter that they brought with them.

This being done, they were in great care howe they might vnderstand the Generals pretence: and at a close doore that was befoze the cabin whereas they were, vpon a sudden they might see that all those that were in the shippe did arme themselves in great haste, and the captaine Omoncon amongst them: then they heard bases and hargubus shot, with a great noise of people, which did verie much alter them: in such sort that they looked euery moment when they should come and cut off their heads. Whilst that our people were in this agonie and great feare, Omoncon considered of them and of the charge that he had to bring them thither: therewith he sent one of his seruants to giue them to vnderstand of all that they had heard and scene, wherewith they did quiet themselves, and put away all the feare that they had conceiued with their suddain putting downe in the cabine, and the shooting off of those peeces. The which the better to giue you to vnderstand, I will first declare vnto you the occasion (and then after the rest.) Limahon had not so soone taken his course towards the Ilands, but straightwaies it was knowne in the kingdome of China: And the vizroy of Ochian by the order that he had from the roiall counsell, did command all gouernours of such cities that were nigh vnto the coast, to dispatch alway shipping for to go folloze and seeke him, with aduertisement that hee who did accomplish this diligence with the first, should be very well rewarded and esteemed, for that they feared that if the rouer should ioine with y<sup>e</sup> Castillas (so they do cal the Spaniards in that country, of whom they

They call the  
Spaniards  
Castillas.

haue had great notice) might thereby grow some great harme and inconuenience, which afterwards could not be well remedied: which was the occasion that they made the more haste, for that if it were possible to take him, or else to spoile his shipping before that he should come vnto the said Ilands. In accomplishing of this commandement the gouernor of Chincheo did prouide shipping and did sende the Captaine Omoncon with them: but yet he could not prouide them of souldiers and other necessaries till certaine dayes after that he was gone forth: so he went till hee came and met with the Spaniards, nigh vnto Buliano (as aforesaid). About the same time the general of the bay that was there to defend the coast, did dispatch another ship for to enquire and know where the rouer was, and to bring relation therof, that straightwayes they might go and assault him with all the whole armie. This ship was the fathers of Sinsay, he that was friend vnto the Castillas, who came in companie with the Friers from the Ilands (as it is said,) and he went in the said ship for Pilot: who although hee went out of the port with great speede, yet with greater hast hee returned againe without maces or yardes, for that they lost them in a great storme and toyment that tooke them in the gulse, whereas they thought to haue bene lost. At the same time that the Friers departed from Buliano to Paganinan, being requested to come thither by the master of the field (as aforesaid) there was in the same port a ship of China that came vnto the Ilands to trafficke and being well informed of all things, as well in what extremity the Spaniards had the rouer, as also of y going of Omoncon, and how that he carried vnto the firme lande the foresaide Friers and their companions. The saide shippe departed in a morning very secretly, ten dayes before that Omoncon did make saile, & came to the firme land the saide ten daies before, & gaue notice thereof vnto the gouernor of all that they had vnderstood, as wel by relation as by sight: and how that ther came with Omoncon & the Spaniards, Sinsay, who was he that in al things touching Limahon was the dwer, & that whatsoever shall happen good in this relation, they ought to giue the praise and thanks vnto him, and not vnto Omoncon. This he spake for the good affection he had vnto Sinsay by way of friendship, for that he was of the same profession, a merchant.

The

The Gouernour of the bay being verie desirous to haue the rewarde and thanks of the king, with occasion to say that the sonne of him whom he sent to follow and seeke Limahon was the chiefe and principall meanes of that good successe. Straight wayes so soone as hee heard the newes of the shippe that arriued there tenne dayes before (as aforesaid) he commaunded fire shippes to goe forth of the baye to the sea, with order and commission to bring the ship to an anker in the sayd bay, and not to suffer him to go into any other place: and other wise they could not, at least wayes they would bring with them Sinsay, for that they would send him post vnto the Viceroy, for to declare vnto him all that had passed particularly. These fire ships came verie nigh vnto that wherein was the Generall aforesaid, at such time as our Spaniards were with the Generall, and they neuer could perceiue it, for that there were many in the baye, some going and some coming: but when that hee had discovered them, then he caused our people to be put vnder hatches because they should not be scene, & commanded those that were in the shippe to arme themselves for their defence if need required. In the meane time that they made resistance with this ship, one of the fire ships did boorde that shippe wherein came Omoncon, pretending to take her, and beleued to doe it with great ease. But it happened vnto them cleane contrarie, for that the souldiers that were within did defende their ship valiantly. Sinsay with a very good will would haue suffered the ship wherein his father came to haue carried away the other, if the souldiers of Omoncon would haue consented therunto. They did not only misse of their purpose, but also many of them were hurt in the attempting to enter the ship: the saide ship did fall aboarde there whereas was their captaine Omoncon, who at that instant did call our Spaniards in his shippe, out of the generall shippe whereas they were: which was done with such speede, that it was accomplished before any of the other ships could come vnto them, although they did procure it. Then did Omoncon arme himselfe to the warre, for to defend himselfe, his ship, and all that were therein, or to die there. The Friers and their companions when they vnderstode the cause of their strife and fighting, partly by suspicion in that they had scene, as by that which Omoncon did sende them woode, did offer



offer themselves unto him, promising him to die with him if neede did so require, and requested him to appoint them what they should do, and they would accomplish it with a very good will. At this time all the ships were about that of Omoncon, who was not idle, but put forth his artillerie for their defence, asking powder of the Spaniards, for that they had little left: the Generall did not depart from the shippe from the time that the Spaniards went unto him, neither did he remove out of his chayre, although all the rest that were in the ship were armed.

At this time the Captayne of the fire shippes of Chincheo did put himselfe in a boate and came towarde the shippe of Omoncon for to haue communed with him, but he would not suffer them to come nigh, but shot at them, and caused them to depart against their willes, and called them all to naught from the poore of his shippe, with manie reprochfull wordes, saying that they came to steale the honour that hee with so great trauaile and perill had gotten. When the generall seeing that he could not goe thorough with his purpose hee determined to leaue him, and therewith to cast about with his shippes, and returned into the port of the baye from whence they came. This brought in his shippe a sonne of Sinsay, to giue occasion vnto his father for to come vnto him, and likewise his owne father, whome they did straightwayes put in prison and his wife and mother: which is a thing commonly vsed in that countrie, the children to pay for their parentes, and to the contrarie the parents for the children.

Sinsay who feared the same, would not goe vnto his owne house till such time as he did carrie commandement from the Microy, for to deliuer out of prison those that were put there without desert: the which was granted by the Microy, with other fauours, and great honour as shall bee declared vnto you.

### CHAP. XIII.

Omoncon doth disembark himselfe with our Spaniards in the port of Tanfuso, and are verie well receiued by the Iustice, and made verie much of by the order of the Insuanto of that prouince.

Within

Within a little while after that the Captayne of the fire shippes departed for Chincheo, Omoncon and his companie arrived at the port of Tanfuso hard by, upon Wednesday in the euening, being the fift day of July. This Tanfuso is a gallant and fresh towne of foure thousand householders, and hath continually a thousand soldiers in garrison, and compassed about with a great and strong wall, and the gates fortified with plates of yron, the foundations of all the houses are of lime & stone, and the walles of lime and yearth, and some of brick: their houses within very fairely wrought with great courts, their streets faire and broad all paved. Before that Omoncon did come vnto an anchor, they sawe all the soldiers and the people of the towne were gathered together vpon the rocks that were ioyning vnto the port; all armed readie vnto the battaile, amongst whom there was a principall captaine, & three more of his companions, that were sent him by the Gouverneur of Chincheo, whom they do call in their language Insuanto, who had vnderstanding of the coming of Omoncon & his companie by the ship (aforesaid) he sent the thither before, that in his name should entertain them & cherish them all that was possible. When the ship entred into the port Omoncon did salute the towne with certain peeces of artillerie & discharged all his hargubulles fire times about, & therewithal tooke in their saile, and let anchor fall. When straightwaies the captaine who the Insuanto had sent, came aboard the ship, who had expresse commission, not to leaue the company of our people: after that they were disembarked till such time as they came whereas he was, but to beare them companie, and to prouide them of all things necessarie: the which he did accomplish.

All these captaines and ministers of the king doe weare certaine ensignes for to be knowne from the common people, who are not permitted to weare any such, and they can not goe abroad in publike without the same, neyther will they if they might, for that by them they are obeyed and reuerenced, as well in the streets as in any other place where they come: all such generally be called Loyrias, which is as much to say in our language (Gentlemen): the particular ensignes which they doe vse, bee broad waikes or girdles embossed after diuerse manners: some of golde and silver, some of the

Ensignes to knowe the Iustices.

shell

shell of a Turtuga or Turtell, and of a swete wood, and other some of Zuerie, the higher estates hath them embzodered with pearles and p̄cious stones, and their bunnets with two long eares, and their buskins made of satten and vnshyne beluet, as we haue declared moze at large in the first three booke.

When after, so sone as they were come to an anker in the port, the Iustice did send them a license in w̄riting for to come forth of the Shippe, as a thing necessarie, for that without it the waiters or guardes of the water side, will not suffer them to put fote a land. This licence was w̄ritten vpon a bozde whited, and signed by the Iustice, whose charge it is to giue the licence. When when they came a shoze, there were the souldiers that were appointed by the Insuanto in a readinesse to beare them companie, and did direct and leade them vnto the kinges houses of the sayde Citie: the like hath euerie Citie almost throughout all the kingdome, & there they did lodge them. These houses are very great and very wel wrought and gallant, with faire courtes belowe, and galleries aboue: they had in them fanges or podes of water full of fish of sundrie sortes.

The Insuanto had giuen order vnto the Iustice of Tanuso, wherein he had ordained what hee should giue them to eate, and all other things that should be done particularly by it selfe without lacking of any thing, and appointed the Captaine that he with his souldiers should not depart from them not a lot, but alwaies to beare them company whethersoener they went, and not to depart till he had farther order from him: in accomplishing whereof they remayned with them that night in the kinges house. The Iustice of the citie when that he had lodged them, went himselfe in person to the waters side, and caused all their stuffe to be vnladen out of the ship, and caused it to be carried with great care and diligence vnto the Fryers, whereas they were.

The people of the citie did presse very much to see these strangers, so that with the presse as also with the great heate they were maruellously afflicted: which being perceined by the Iustice, he gaue order that they might bee eased of that trouble, & caused sergeants to keepe the doze, and their yeomen to make resistance against the people. Yet notwithstanding, though they did not trouble them so much they ranged round about the

house, and clymed vpon the walles to procure to see them, as a rare thing, for that they came from countries so farre off, and appavelled verie different from that they do vse, or otherwise haue seene. So when that the night was come, the Iustice of the citie did make them a banquet according vnto the fashion of the countrie: and it was in this manner following.

They were carried into a hall that was verie curiously wrought, wherein were many torches and waxe candles light, and in the midst thereof was set for euerie one of the guests a table by himselfe, as is the vse & fashion of that countrie. (which moze at large shalbe declared) euerie table had his couering of damask or satten very well made, the tables were gallantly painted, without any table clothes, neither do they vse any, for they haue no neede of them, for that they do eate all their victualles with two little sticks made of golde and siluer, and of a marueilous odiferous worde, and of the length of little forks as they doo vse in Italy, with the which they do feede themselves so clenly, that although their victuals be neuer so small, yet do they let nothing fall, neither soule their hands nor faces: they were set downe at these tables in verie good order, and in gallant chapres, in such sort that although they were euerie one at his table by himselfe, yet they might see and talke one with an other, they were serued with diuerse sortes of catcs, and very well dresed both of flesh and fish, as gamons of bacon, capons, geese, whole hennes, and peeces of beefe, and at the last many little baskets full of swete meates made of suger, and marchpanes all wrought very curiously. They gaue them wine of an indifferent colour and taste, made of the palme tree, (whereof there is no other vied in all that countrie) our Spaniards did vse it, as that which was made of grapes. All the time that the supper indured, there was in the hall great stoz of musicke of diuers instruments, whereon they played with great consort, some one time and some an other. The instruments which they commonly do vse are hoybuckes, cornets, trompets, lutes, such as be vied in Spaine, although in the fashion ther is some difference. There was at this banquet (which indured a great while) the captaine that was ordained for their garde, and the captaine Omoncon and Sinlay. When supper was done, they were carried into very faire chambers, wheras

The vse of  
their banquet

Wine of a  
palme tree.

The first lan-  
ing of the  
Fryers.

house

were faire beddes, where they slept and eased themselves.

The next day following in the morning, was brought vnto them their ordinarie victualles, and that in abundance, as well of flesh as of fish, fruits and wine, to be dyed vnto their owne content, and according vnto their manner: they would take nothing for the same, for so they were commanded by the Infuantes. This was brought vnto them euerie day so long as they were there, and in the way when as they went vnto Chincheo. The same day arrived a Captaine of souldiers ships in the same port, and so sone as hee was a shoare, hee went straightwayes vnto the pallace for to see the strangers: who being aduertised of his comming, came forth and receiued him at the pallace gate, where as was used betwixt them great courtesie. The Captaine came with great maiestie, with his garde of souldiers and mase bearers before him, with great musicke of hoybuckes, trumpets and drummes, and two whiffelers, or typp stauers, that made some putting the people aside: also there came with him two executozs of Justice or hangmen, hauing each of them in their handes a set made of canes, which is an instrument wherewith they doo whippe and punish offenders, and is so cruell that who soeuer both receiue sixtie strokes with the same, although he be a verie stout man and strong hearted yet it will kill him, for that hee is not able to abide it. They doo beate them vpon the shighes and calues of the legges, causing the offender or patient to lye downe vpon his breast or stomacke and commande their heades and legges to be holden. The Judges, Captaines, and Loytias haue ordinarily these officers before them, for to beate such as will not goe out of the way when as they doo passe the strettes, and such as will not alight from their horse, or come out of their close chayres when they doo meete with them. When this Captaine came vnto the Pallace gate, whereas the father Fryers and their companions did receiue him, he was brought on the shoulders of eight men very richly apparelled, and he in a chayre wrought of Quozle and golde, who stayed not till they came into the inner chamber, whereas he did a light from the chayre, and went straight vnder a cloth of estate, that was there ordinarily for the same purpose, and a table before him: there hee sate downe, and straightwaies

waies arose vp, and standing he did receiue the strange guests, who did curtessie vnto him according vnto their fashon, which is to layne their handes together, and to stowe with them and their heads downe to the ground: he gratified them againe, with bowing his heade a little, and that with great grauitie. Within a little while after he spake vnto them with great maiestie, bidding them welcome into his kingdome, being glad of their coming, saying that himselfe was come to see & cherish the for that they should receiue no discontent, as y<sup>e</sup> p<sup>r</sup>ose shal shew. These speeches being finished, there was brought forth certain peeces of blacke silke of twelue bares long a peece. And his officers did put on the Fryers shoulders each of them two, which was for either shoulder one, and was brought about their bodies & girt therewith: the like was done in order vnto the Spanish souldiers and vnto Omoncon and Sinsay and to their interpreter. But vnto Omoncon and Sinsay was giuen vnto either of them a branch or nosegay made of siluer which was set vpon their heads, which is accustomed honoz that is done vnto such as haue done some great enterpryse, or such like.

After that this ceremonie was done, they played vpon the instrumentes afore sayde which came with the Captaine. In the meane time of their musicke, there was brought forth great store of conserues, marchpanes and thinges made of suger, and excellent good wine: and so being on foot standing, hee caused them to eat, and he himselfe from the chayre whereas he sate, did giue them to drinke euerie one in order, without rising vp, which is a ceremonie and token of great sauour, and of lone.

This being done, hee arose from the chayre vnder the cloth of state, and went and sate downe in that which was brought on mens backes, and with declining of his head a little he departed out of the hall and out of the house, and went vnto his owne house, whereas by the counsell of Omoncon and Sinsay within an houre after they shoulde goe and visite him, the which they did: hee receiued them maruailously well and with great reurtellie: who maruelled at his great maiestie and authoritie, for that Omoncon and Sinsay when they did talke with him were vpon their knees, and so did al the rest: yet that which they did see afterwarde done vnto the Inquinto and viceroy, was much more.

He gave them againe in his owne house a gallant banquet, of severall sortes of conserves and fruits, and excellent wine of the palmie tree, and did talke and reason with them in good sort, and was more familiar than at his first visitation, demanding of them many thinges in particular, and beholding their apparelle and garmentes, with shewe of great content and reioysing.

## CHAP. XIII.

The Spaniards depart from Tanuso to visite the Gouvernour of Chincheo, who awaited their comming: where they sawe notable thinges by the way.

After that the fathers with their companions had remained two dayes in the port of Tanuso, whereas they were marvellously well entertayned and scatted at the commaundement given by the Insuanto, as you haue heard, the third day they departed in the morning towardes Chincheo, whether they were commaunded to bee carried with great speede and good intertainment.

At their going forth of the towne they were accompanied with a great number of souldiers, both hargubushes and pikes, and before them a great noyle of trumpets, drummes, and hoy-buckles, till such time as they came vnto the riuers side, whereas was a byrgandine provided and made readie in all pointes to carrie them by the riuier: all the streetes alongest whereas they went, there followed them so much people that it was innumerable, and all to see them. So when they were embarked, the which was done with great speede to auoyd the presse of the people, there came vnto them the Captaine of the sortie shippe, of whom wee made mention in the Chapter past, with three byrgandines, one wherein he was himselfe, and was marvellously well trimmed: and in the other two were souldiers that did beare him companie. As soone as he came vnto them, he straight wayes entred into the byrgandine whereas the religious men were with three Spaniards, and brought with him great store of conserves, and made them a gallant banquet, the which did indure so long as he was with them, which was the space of rowling of two long leagues, in which time their pleasure

sure was such that they thought it but a quarter of a league. From thence he departed from them and returned, but left many thinges behinde him for their comfort in their tourney, and made great offers, with an outward shewe, that it was a grieue vnto him to depart from out of their companie.

All alongest the ryuers whereas they went, was seated with villages verie gallant and fresh, both on the one side and on the other. Some of them did content our people better much, who asked the names howe they were called, and the Captaynes answered them and sayde, that those were villages that did not deserue the honour of a name, but when you doo come there whereas the king is, you shall see Cities, that it shall be a worthy thing to knowe their names, the which towne haue three and foure thousande souldiers, such as in Europe are esteemed for reasonable Cities.

At the end of the two leagues, there whereas the Captaine did leaue the companie of our Spaniards in the riuier, they came vnto a great baye, whereas was at an anker a fleet of more then a hundred and fiftie shippes men of warre, whose Generall was this Captaine, whom we haue spoken of, that did beare the Fryers and the rest companie. At such time as the fleet did discover them, they began to salute them, as well with great peeces of artillerie, as with hargubushes, and other kinde of pastimes, which commonly they do vse at such times: and that is done by the commaundement of their Generall.

At such time as they had made an ende of shooting and other pastimes, then did he take his leaue of them with the ceremonie aforesaide, and went out of the byrgandine whereas the Fryers were and went into his owne, which carryed him vnto the Admirall wherein he embarked himselfe. Our Spaniards after his departure did trauaile by the riuier more than three leagues, hauing continually both on the one side and on the other verie many and faire towne, and full of people. In the ende of the three leagues they went a lande halfe a league from the Towne of Tangoa, whereas straightwayes all such thinges as they carried with them were take vpon meys backs, and carried it vnto the towne before them, whereas they were tarrying their comming, for to giue them great entertaynement. At their going a shore, they sounde prepared for the

two religious men little chayres to carrie them vpon mens backs, and for the souldiers and the rest of their companions, was ordayned horse. The fathers did refuse to be carrie, and would haue gone a foote, for that the way was but short and pleasant, full of greene trees, and againe for humilitie, refusing to be carried in so rich chaires and vpon mens backs of so good a vocation as they seemed to be. But Omencon and the other Captaine would not consent thereunto, saying, that it was the order giuen by the Insuanto, and that they could not by any meanes breake but perforce in all points, or else to be cruelly punished for the same, I meane such captaines as had the charge for to garde & beare them companie: and that no excuse could serue the, and againe that it was conuenient so to be done, for y from that time the Chinos should respect them and vnderstande that they were principall persons, for y they were carried vpon mens backs, as they do their Loytias. The fathers obeyed their reasons, and entred into the chayres & were carried with eight men a peece, & the other their companions with foure men a peece, according vnto the order giuen by the gouernor. Those that carried the chaires, did it with so good a will, y there was striding who should first lay hands to them. This towne of Tangoa hath three thousand souldiers, and is called in their language Coan: at the entring in, it hath many gardens & orchards & a streete where through they carried the Spaniards vnto their lodging, they affirmed it to be halfe a league long, & all the streete whereas they went, it was full of bordes & stallies where on was laide all kinde of marchandise very curious, and things to be eaten, as fresh fish & salt fish of diuers sortes, & great abundance of foule, and fleshy of al sortes, fruits and greene herbes in such quantitie that it was sufficient to serue such a Citie as Siuall is. The presse of people was so much in the streets, that although there were many tippaues, & souldiers that did make way wheras they went, yet could they not passe but with great difficultie. So they were brought vnto the kings house, which was very great, marueilously wel wrought with stone & brick, and many halles, parlors, and chambers, but none aboue but all belowe. So soone as they were asote, there was brought from the Captaine or Iustice of the towne, whom they doo call Ticoan, a message, bidding them welcome, & therewith a present which

which was great store of capons, hens, teales, ducks, geese, flesh of four or five sortes, fresh fish, wine, and fruits of diuers sortes, & of so great quantitie that it was sufficient for two hundred men. All the which they would haue giuen for a little cole aire, by reason that it was then very hot wether, & againe the great number of people y came thether to see them did augment it the more. So in the euening the two Spanish souldiers went forth into the streets to walk abroad, & left the two Fryers within their lodging, vnto who after wards they did giue intelligence of all things that they had seene, which did cause great admiration: the wall of the towne was very brode, & wrought with lyme and stone, full of loope holes and watch towers. And as they passed through the streetes there came forth of a house a very honest man as it seemed, who was very well apparelled & stayed them for that in the same house there were certaine dames principall personages, that did see them a farre off, and not content therewith, they did request them with great courtesie for to enter into the house that they might the better see the: the which they did straightwaies accomplish, and entring in, they were brought into a court, whereas was set chayres for them to sit downe, and the Ladies were there a little from them beholding them with great honestie and grauitie. When a little after they sent them a banket with marchpanes and sweet meats made of sugar, which they did eate without any curiositie & dronke after the same. The banket being done, they made signes and tokens vnto the, that they receiued great content with their sight, and that they might depart when y their pleasure was, the which they did after y they had made great curtesies with thanks for their friendship receiued of both parts. So after they had taken their leaue they went to see a house of pleasure y was hard by y town wall, wrought vpon the water, with verie faire galleries & open lodges for to banket in, made of masons worke, & therein many tables finely painted, & round about it fountains of water wherein was store of fish, & toyning vnto the tables of very faire alabaster, all of one stone, and the least of them was of eight spannes long: and rounde about them were brookes of running water, that gaue a pleasaunt sounde in the meane time they were banketting, and nigh thereunto many gardynes full of all sortes of flowers. And a little from that place they



saw a bridge all ofasons worke, and the stones verie well wrought and of a mightie biggnesse, they measured some of them, that were twentie and two and twentie fote long, and five fote brode, and seemed unto them that it was a thing impossible to be layde there by mans handes. Of this biggnesse, yea and bigger they did see layde vpon manie other bridges, in the discourse of their voyage going to Chincheo and Aquicheo. In this towne they tarried and rested themselves all that night, marueiling verie much at that which they had seene. The next day in the morning when they were vp and readie, they found in the house all thinges in a readinesse and in verie good order, for their departure, as well their little chayres, and horse, as for men to carrie their stuffe and apparell, which did not a little make them to marueile, how that euerie one of the with a waster vpon their shoulders, did deuide their burden in two partes, fve routes befoze and fve routes behinde, and did trauaile with the same with so great ease and swiftnes that the horse could not indure with them. They went vnto the Ticoan his house, he who sent them the present ouer night, to giue him thanks for his courtesie, and to take their leaue of him. They found him with great maiestie, but yet gaue them great & good entertainment, and craued pardon at their hands, if that he did not giue them the entertainment and courtesie as they deserued. He did likewise put vpon each of them two peces of silke, in the same order as the gouernour of Tansuso did. So when they had surrendred vnto him thanks, they tooke their leaues and departed from Chincheo whereas was the Insuanto or gouernor, by whose order was sholwed vnto them all the courtesie as you haue heard.

## CHAP. XV.

The Spaniardes doo prosecute their iourney to Chincheo, and seeth many notable thinges by the way.

From this towne of Tangoa vnto Chincheo is thirteene leagues, and so plaine way that it giueth great content to trauaile it: in all the waye they could not see one spanne of ground but was filled and occupied. The like they doo saye is of all the grounds that is in the whole kingdome: it is full

full of people, and the towne one so nere to an other, that almost you can not iudge them to bee manie towne but one, for that there was but a quarter of a league distant one towne from an other, and it was tolde vnto them that in all the prouinces of the kingdome, it is populared in the same order. All their ground they till is watered, which is the occasion of the frutesfullnesse thereof, so that they doo gather fruite all the yeare long, and our Spaniardes did see in all places whereas they came, that they were gathering of rice, some newe sprong vp, some with eares, and some ripe. They doo plough and till their ground with kine, Bufalos, and bulles, which are verie tame, and although they be great, yet be their hoznes but of a spanne long and turning backwards to the tayle, in such sort that they can not do any hurt or harme with them: they do gouerne them with a corde that is made fast to a ring that is in their nose, and in like sort do they gouerne the Bufanos. They doo seee them commonly in the fieldes of rice, for that they haue no other grainges, and all the time that they are seeding a boy doth ride on euerie one of them to disturbe them, that they doo no harme therein. But to eat the weedes and grasse that doo grow in the rice. In this prouince and all the rest of the fiftene in that kingdome, they gather much wheate, and excellent good barley, pæse, Borona, Millo, Frysoles, Lantelas, Chiches, and other kindes of graines and seedes, whereof is great abundance and good cheape. But the chiefeest thing that they do gather and a victuall that is most used amongst them and the borderers thereaboutes is rice.

All the hie waies are couered with the shadowe of verie faire orchardes which do garnish it verie much, and they are planted in verie good order: and amongst them there are shoppes, whereas is solde all manner of fruites, to the comfort of all such as doo trauaile by the way, which is an infinite number, some on fote, some on horsebacke and others in little chayres. Their waters by the hie waies are verie good and light, although the wether at that time was verie hot, especially at noone time, yet was the water of their welles and fountaynes verie cole. The same day when they had trauelyed halfe way, they saw a farre off comming marching towardes them in verie good order, a squadzon of souldiers, which at the first

caused them to maruaile, and to be a fraide, till such time as they dydwe nigher, it was tolde vnto them, that it was the Captayne of the garde vnto the Insuanto or Gouvernour of Chincheo, who came by his order to receiue them with foure hundred souldiers verie well armed with pickes and hargubushes, and well apparelled. So sone as the Captaine came vnto them, he was mounted on a bay horse, but of small stature, as they for the most part bee in all that prouince, hee alighted and came vnto the fathers, and his companions (who likewise did alight from their little chaynes) and did salute the one the other with great courtesie. And the Captayne tolde them, how that the Gouvernour did sende him with those souldiers for to receiue him and to beare him companie, and howe that hee was in the Citie. tarrying their coming with great desire to see them, and commaunded that with all speede possible they should shorten the way.

The Captaine came verie well apparelled with a chayne of golde about his necke, a man of a good audacitie and vnderstanding. Harde vnto his stirrpp hee had a page that went with him and carried a great Tira sol, made of silke that did shadowe him all ouer. The bunnet that this Captaine did weare, was like vnto them that befoze they had seene others weare: hee had befoze him great mustcke of trompets and hoybukes wher on they played in great concord. This Captaine with his foure hundred souldiers did continually garde them, till they came vnto the Citie of Chincheo, and neuer departed from them a iot: the which was done moze for pompe, and to shewe their maiestie then of necessitie: for that although the people are infinite & without number, yet do they weare no weapons, for that they are commaunded by the lawe of the countrie to the contrarie vpon paine of death, of what state or degre so euer he be, but onely the souldiers such as are in euerie towne for the gard thereof, and the garrisons that the king hath continually readie to come forth when that any occasion shall serue.

3. In this hie way continually there went and came manye packe horses, laden with marchandice and other thinges, but the most parte of them were Mules. The hie wayes are verie broad, that twentie men may ride together on a ranke and one not hinder an other, and are all paved with great stones

and

and they say that the wayes thoroughout all the other prouinces be in the same order, and was done by a king of that countrie, who spent vpon the same a great part of his treasure. And it seemeth to be true, for that our Spaniards traueling in that countrie ouer high and mightie mountaines, yet did they finde the waies plaine, in such sort as hath bene told you.

## C H A P. XVI.

Our Spaniards arriued at the Citie of Chincheo, whereas they were receiued and lodged, and what they sawe in that Citie.

Vpon a Saturday being the eleuenth of July came our Spaniards vnto the citie of Chincheo four houres befoze it was night. This citie is of the common sorte in that kingdome, and may haue seuentie thousande householdes. It is of great trafficke and well prouided of all thinges, for that the sea is but two leagues from it: it hath a mightie riuer running alongest by it downe into the sea, by which is brought by waier and carried downe all kinde of marchandice. There is a brydge ouer the sayde riuer, which is supposed to bee the sayrest that is in all the worlde: it hath a braue brydge to serue in time of warres or for any other necessitie: the brydge is eight hundred paces long, and all wrought with stones of two and twentie foote long, and five foote broad, a thing greatly to bee marueiled at: at the entrie thereof there were manie armed souldiers readie to fight, who when they came within hargubush shote did salute them in verie good order. There was nigh vnto the sayde brydge in the riuer riding at an anchor moze than a thousande shippes of all sortes, and so great a number of boates and barkes that all the riuer was couered, and euerie one full of people that had entred into them for to see the Castillas, for so they did call the Spaniards in that countrie, for the streets in the suburbs nor in the Citie could not hold them, the number was so great, yet their streets are as broad as our ordinarie streets in anye Citie in all Spaine. This Citie is compassed with a strong wall, made of stone, and is seven sadam hie, and foure sadam broad, and vpon the

A thing to  
keepe away  
the sunne.

The people of  
the countrie  
weare no  
weapons, but  
the souldiers.

Chincheo  
hath seuentie  
thousand  
householdes.

A thousand  
ships in one  
riuer.

They haue  
no vse of  
castles.

Earth quakes  
in this coun-  
tre.

Rich mar-  
chandice.

Triumphant  
arches.

gates many towres wherein is placed their artillerie, which is all their strength, for that they doo not vse in their kingdome strong castles as they doo in Europe. The houses of the Citie are all built after one sorte and fashion, but faire, and not verie hie, by reason of the earth quakes which are ordinarily in that countrie.

All the streets (but especially that wherein they passed at their comming thether) haue on the one side and on the other, sheddies, vnder the which are shoppes, full of riche marchandise and of great value and verie curious. They haue in equal distance the one from the other, many triumphant arches which doo set out the streets verie much, and is vsed in euerie principall street thorough out all the kingdome, in the which they haue excellent market places, whereas is to bee bought all thinges that you will desire to be eaten, as well of fish as of fleshe, fruites, herbes, comfits, conserues, and all thinges so good cheape, that it is almost bought for nothing. Their victualles are verie good and of great substance, their hogges flesh whereon they doo feede much, is so holsome and good as the mutton in Spaine. The fruites that wee did see, some were like vnto them we haue in Spaine, and others neuer the like scene by vs afoze, but of an excellent taste and saour. But in especiall one kinde of fruit which is bigger than a muske million, but of the same fashion, but of maruelous excellent and precious victuall and pleasant to be eaten, a kinde of plummes that is of a gallant taste, and neuer hurteth anie bodie although they eate neuer so manie, a thing proued by our Spaniards many times. The street that they came in at, was so full of people, that if a graine of wheate had bene throwne amongst them, it would scarce haue fallen to the ground. And although they were carried in little chayres vpon mens backs, and the Captaine (of whome we speake of) before them making way: yet were they a great while before they could passe the street, and he brought vnto a great house, which was a couent, wherein dwelt religious men of that countrie, thether they were brought and lodged, beeing verie wearie of the presse of people that did trouble them verie much with desire to take their ease.

## CHAP. XVII.

The gouernor of Chincheo doth call the Spaniards before him, and sheweth vnto them the ceremonies that they must vse to haue audience.

The same day that they came into the citie (as aforesaide) was a good while before night, with more desire to take rest and ease themselves of their iourney, and of the trauell they had in the streets, by reason of the great number of people that came to see them, then to make any visitation that night: but the Insuanto or gouernor of the citie did send and commanded that forthwith they shoulde go vnto his house, for that hee had great desire to see them: the which they did more for necessitie of the time, then for any good will. They went forth from their lodging on foot, whether it was for that the gouernors house was nere hande, or else peraduenture at his commandement, which they could not well vnderstande, but did as the captaine that guarded them did commande. In the midst of the street, whereas was no lesse number of people then in the other, where by they entred into the Citie, they met with a Loytia that came to entertaine them with great maiestie, and had carried before him manie banners, inale bearers and tipstaues, and others which carried settes or whips, which they did traile after them made fast vnto long stikes, which were the executioners, the which doo go allwayes making of way, parting the people before the Loytias, as you haue hearde. The maiestie and company wherewith he came was so great, that they verely did beleue him to be the Insuanto: but being certified, they vnderstande that it was one of his counsailers that came from the gouernors home to his owne house, which was in the same street whereas hee met with them. This counsailor was carried in a chaire of Juoz, garnished with gold and with curtines of cloth of golde, and on them the kings armes, which are certaine serpents knotted together (as hath bene tolde you.) But when he came right against the spaniards, without any staying he made a signe with his head, and commanded that they shoulde returne backe againe vnto his house, which was hard by: the captains did straightways obey his commandement, and returned with them.

them. The counsaillor entred into his house, which was verie faire, he had in it a faire court, and thereto a gallant fountaine and a garden. After him entred the Spaniards all alone, the rest remained without in the street at the Loyrias commandement, he entertained them with verie good wordes of semblance, and saide in conclusion that they were welcome into that kingdome, with many other wordes of curtisie: vnto the which they answered with the same curtisie, with signes and by their interpreter that they carried with them. This Loyria commanded a banquet to bee brought forth, and wine to drinke, hee began first both to eate and drinke. When hee commanded to call in the captaine, vnto whome was giuen the charge to beare them companie, and did chide with him verie sharply and seuerely, because he did carrie them on foote (they coulde not vnderstande whether it were doone for a policie, or of a trueth, although the effectes wherewith hee did chide seemed of a trueth) hee straightwayes commanded two rich Chayres to bee brought forth for to carrie the Fathers, and to giue vnto their companions horses: the which being done, he willed them to go and visite the gouernor, who did tary their comming: and that another time at moze leasure he would see and visite them.

They followed their way all alongst the streete, which seemed vnto them to be moze fairer then the other wherein they entered, and of moze fairer houses and triumphant arkes: and also the shoppes that were on the one side and on the other, to bee better furnished with richer thinges then the others, in so ample sort, that what therewith, as also the great number of people which they sawe, they were so amased, that they were as people from themselves, thinking it to be a dreame. To conclude, after they had gone a good while in that streete, delighting their eyes with newe thinges neuer scene of them before: they came into a great place, whereas were many soldiers in good order with their hargabushes, pickes and other armour in a redinesse, apparelled all in a luerie of silke, with their ancients displayed. At the end of this place, was there a very faire and sumptuous pallace, the gate was wrought of masons worke of stone, very great & full of figures of personages, and about it a great window with an iron grate al gill: they were

were carried within the gates, the souldiers & the people which were without number, remained without and coulde not be annoyed but with great difficultie. When they were within the first court, there came forth a man very well apparelled and of authoritie, and made signes with his hande vnto them that brought the Spaniards, that they should carrie them into a hall that was vpon the right hand, the which was straightwayes done. The hall was very great & faire, & at the end therof there was an altar, whereon was many Idols, & all did differ the one from the other in their fashion: the altar was rich and very curiously trimm'd with burning lampes: the altar cloth was of cloth of gold, and the fruntlet of the same.

After a while that they had bene there whereas the Idols were: there came a seruant from the gouernor and saide vnto them in his behalfe, that they shoulde sende vnto him the interpreter, for that hee woulde talke with him, and tell him some things that they ought to obserue, if they would haue any audience of him: they straightwayes commanded him to go. And the gouernor said vnto him that hee should aduise the fathers and the rest of his companions, that if they would talke & treat of such businesse as they came for, that it must be done with the same ceremonie and respect, as the Nobles of that prouince do vse to talke with him: which is vpon their knees (as afterwards they did see manie times vned) if not that they shoulde depart vnto the house whereas they were lodged, and there to carrie the order that shoulde bee sent from the vizoy of Aucho.

The Spaniards when they hearde this message, there was amongst them diuers iudgements and opinions, strining amongst themselves a good while, but yet in conclusion, the religious Fathers, whome the gouernour of the Ilandes had ordeined and sent as principallies in this matter, and whose iudgemente they shoulde followe, saide that they ought to accept the condition, seeing that by no other meanes they coulde not come vnto that they pretended: and not to leaue it off for matters of small importance, for that therein they make no offence vnto G D D, and it may bee a meane vnto the conuerting of that mightie kingdome, whome the diuell maketh reckoning to bee his owne, and

not.

not now to leave it off, but rather to procure all meanes that may be, as they had begun to do, and seeing that it is no offence vnto God, as aforesaide, neither sent as ambassadoys from the king of Spaine, I doe not know to the contrarie, but that wee may consent vnto the will of the Insuant, and in especiall being a thing so commonly vsed in that countrie. This opinion and iudgement was followed, although the souldiers that were with them were of a contrarie opinion: so they sent answer vnto the gouernor with the said interpreter, that they will obserue their accustomed ceremonies, and will do all that he will commande them according vnto the custome of the countrie: otherwisse they could not be permitted to intreat of such things, wherefore they came thither, from farre countries and with so great trauell.

## CHAP. XVIII.

The Spaniards haue a louing and fauorable audience of the gouernor of Chincheo, to whom they do giue the letters they brought from the Ilands Philippinas.

**W**hen that the Insuanto vnderstood that the spaniards woulde enter with the reuerence accustomed, and in such order as was declared vnto them, hee straightwaies commanded that they should come into the hall whereas he was, which was a thing to be seene, as well for the bignes, as for the riches that was in it, the which I do let passe because I would not be tedious. The spaniards were carried forth out of that hall whereas they were first, and after that they had passed the court whereas they came in, they entred into another hall as bigge as the first: whereas were many souldiers with their weapons in their hands in verie good order, and richly apparelled, and next vnto them were many tipstauers and sergeants, with different ensignes or badges, all apparelled with long robes of silke, garded and embroidered with gold, and euery one of them had a helme on his heade, some of siluer and other some of tynne gilt ouer, which was a gallant thing to see: all had long haire and dyed yealow, which hong downe behinde their eares vpon their backs: they were placed in very good order, and made a lane that the Spaniards might passe thorough: then

then they came into a gallerie, which was ioyning vnto the chamber where the gouernor was, and there they heard such a noise of instruments of diuerse sorts, which indured a good while, and was of so great melodie, that it seemed vnto them that they neuer before heard the like: which caused vnto them great admiration to see so great maiestie amongst Gentiles. *Great maiestie.* When the musicke was ended they entered into the hall aforesaid, and had not gone many steps, when as they met with the counsailler that met with them in the street aforesaid, and with him other two of his companions all on foote and bare headed before the gouernor, & their ensignes of maiestie left off: which is generally vsed in all the kingdome, the inferior to make anie shewe when that hee is before his superior. When they made signes vnto them for to kneele downe, for that the Insuanto was nigh at hande in a rich tower, vnder a canapie of great riches, and did represent so great maiestie as the king himselfe: he did entertaine them with tokens of great loue, and humanitie, and tolde them by their interpreter, that they were verie well welcome, and that he did greatly reioyce to see them, with many other words of great fauour. This gouernor was a man of godly person, well fauored, and of a merrie countenance, more then any that they had seene in all that countrie. He caused to be put vpon the shoulders of the fathers and of the souldiers (that were with him, euery one of them two peeces of silke, which was crossed about them like scarfes, and likewise to either of them a branch of siluer: the like curtelle he did vnto the captaine Omoncon, and vnto Sinsay, and commanded to giue vnto all their seruants euery one of them a mantle of cotton painted. This ceremonie is vsed in that kingdome vnto all captaines and other men that haue done some valiant exploit, (as we haue tolde you before.) This being doone, the fathers did giue vnto him the letters which they carryed from the gouernor and generall of the fildes, and a note of the present that was sent him: craving pardon for that it was so small, but time and oportunitie would not serue as then to sende vnto him a thing of greater price and value: certifying him, that if the friendship which they pretended did go forwaids, & come to be established, that then all things should be amended and amplified. He answered vnto their proffers with words of great fauour, and made signes



signes vnto them to arise, and to go and take their rests, there whereas they were lodged: the which they did, and sounde all thinges in verie good order and well furnished, as well of beddes as of all other necessaries, which was done by the commandement of the gouernour. Before they departed out of the pallace, the captaine of the guard did carrie them vnto his lodging, which was within the court, and there he made them a banquet with conserues, and fruits in abundance: the which being done, hee and other Gentlemen of the pallace did beare them companie vntill they came to their lodgings, which they greatly desired, for that they were weary of their iourney, & also with the trouble of the great presse of people that pressed on the in the streets and otherwise for to see them: the which captaine of the guard did appoint a company of souldiers for to gaurd the both night and day, the which was done more for maiesty then for necessitie or securitie of their persons. They had a steward appointed to provide them and all their company of all thinges necessarie, and that in abundance, and not to take of them any thing, which was giuen by particular commandement by the gouernour.

## CHAP. XIX.

The Spaniards are visited by the principals of Chincheo, the gouernor did send for Pedro de Sarmiento and Miguel de loarcha, and giueth them particular audience, and doth wel informe himselfe of all things touching Limahon the rouer.

The next day following, which was Sunday the twelfth of July, many of the Gentlemen of the cittie did go vnto the Spaniards to visite them, vsing many ceremonies according to their custome with fauorable words, promising to performe it in dedes, when as neede did so require: and such as could not go themselves did send their seruants, bidding them welcome and to knowe of their good healthes, and howe they did like of their citties and country. The Spaniards did make answere, and gratified them all, as well those that came in person, as the other that sent their seruants: in the which visitation they spent all the whole day, hauing great admyzation to see the good behauior,

hauior, nurture, and gallant demeanure of those Gentlemen, and the great discretion they had in the demanding of anie thing they would knowe, as also in their answers made to our requests. The next day the Insuanto sent a commandement wherein he willed the two fathers to remaine in their lodgings and take their ease: but the two souldiers Pedro Sarmiento, and Miguel de Loarcha should come and speake with him, and that they should bring with them their interpreter, for that hee had one there with him (who was a Chino, and vnderstood the language of the Philippinas, but so badly, that they coulde not by his interpretation talke of any matter of importance. So when they came thither, they were brought whereas hee was, but with lesse ceremony then on the first day: but yet they found him with the like maiesty as before. He asked of them how the fathers did, and they themselves, and if they were refreshed of the trauell in the iourney, and howe they did like of the country, and other thinges, which did demonstrate great aff. bilitie. Being by them satisfied of his demands, he requested them to declare vnto him the whole circumstance of the coming of Limahon the rouer, vnto the Islands, and how the Spaniards dealt with him: that although hee had bene informed particularly in all thinges, by the Captaine Omoneon and Sinsay, yet he was in a ielousie that they tolde him not the truth. Hee was nothing deceived in that hee suspected, for after that our souldiers had made a true relation of the coming of the rouer vnto Manilla, and of all the rest as you haue heard in the discourse thereof in this booke, he found that they differed very much, the one from the other, for that they did attribute it wholly vnto themselves to get honour and benefite: but the Insuanto like a wise man straightwayes vnderstood their pretence. But when that he perceiued that Limahon was neither dead nor prisoner, but onely besieged, he offered vnto them that if they would returne againe vnto Paganinan vpon him whereas he was, hee would giue vnto them five hundred ships of warre, with people sufficient to serue both by sea and land, and more if they would request. They answered him, that all such cost and labour were but in vaine, for that the generall of the fielde who hath him in siege, with the people and ships that he hath, are sufficient to ende that enterprise, and to

He offered  
500. shippes  
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send him hither alive or deade, and that long before that their fleet should come thither. And besides this, their Islands were poore of victuals, and could not sustaine so great an armie many dayes. Being satisfied with these reasons, hee gaue place that the interpreter which they brought should come in where as they were, for hee remained at the doore without, for that he would be fully certified to auoid the suspicious doubt he had before he come in presence, yet he did help them very much. So when their interpreter was come in, the Spaniards seeing good occasion and oportunitie for to declare that which passed the day before, betwixt them and the fathers, touching the speaking vnto him on their knees: and seeing as it seemed vnto the king that he was at that time in a good mind for to heare them, they did utter vnto him all the whole contention (after that they had declared many reasons of great consideration, to giue them to vnderstand that it was not conuenient to do it, but especially to religious men, who were there as principals ouer the rest, vnto whom the king of Spaine (their lord) himselfe doth stand on foot, when as they do intreat of any matter, although it be but of small importance: for that they are priests and ministers of God, whom he doth worship and reverence.

The Insuanto with a merry countenance did answer them, that vnto that time he vnderstood no more of them, then in that he was informed by the captaine Omoncon, and did not acknowledge them to be any other but Castillas: without knowing wherefore they came, nor from whom, for lacke of the letter sent from their gouernour, and generall of the fildes the first time that he spake with them: neither had he any knowledge of the custome of their countrie: yet notwithstanding, that which hath passed heere, without any exception of person, if they would take it in good part, in that which is to come shall be amended: and from that day forwards, at all times whensoever it were their pleasure to come of themselves, or at such time as they were sent for, for to talke with him as they doe vnto in Castilla or Spaine, vnto such of their dignitie and vocation, the which he granted with a very good will: although hee not grant vnto any that preheminence, no not vnto a vizroy, except he were an ambassadoe sent from some king. With this resolution, and with many other good wordes they take their

leave of him, and went ioyfull and content vnto their lodgings, whereas they found the friers wearie with entertaining of such as did visite them, and with great desire to see them, to knowe wherefore the Insuanto did send for them, with whome they had bene so long time. But after that that they vnderstode the effect of the whole, and how that the gouernour did permit that they should talke with him after their owne fashion, they were maruellously glad thereof, and had a very good hope to conclude their presence, wherefore they went, and praised God for the good successe of that which they pretended.

## C H A P. XX.

The gouernour doth banquet the Spaniards, and afterwards make all thinges in a redinesse for to go vnto Auchco, whereas the vizroy tarieth their comming.

The next day following, the gouernour called a Gentleman of his house vnto him, and commanded him to go and visite the Spaniards, and to informe himselfe of them if that that they lacked any thing, as well in their victuals as in their lodgings, and to know if they did require any thing particular to themselves to aduise him therof, and he would furnish them forthwith for the loue that hee bare vnto them, for their good contractation, and for the great service that they had done vnto the king, in the businesse of Linahon. And also that he should in his name inuite them for the next day following to dine with him in his house. This Gentleman went vnto them and accomplished his message: and the Spaniards answered, kissing his hande for the great care hee had of them: saying that they were furnished in all thinges abundantly (as in tract they were) and how they were maruellously well lodged, cheered, and lacked nothing: and that the great care hee had of them was agreeable vnto the hope they had of his good presence and gentlenesse: accepting the inuiting for the next day, the which was giuen them, and accomplished in this forme following.

The next day when they went vnto the pallace which was at dinner time, they were caried into a hall that was below in the second court, whereas were many chaires of velvet & tables

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that

Note the  
Spaniards  
insolencie.

that were painted with their frontals before: they had no fable clothes on them, for that they doo not vse any in that countrie, as hath bene told you in the first part of this historie, neither is it needfull for their maner of feeding. In the first chaires they caused the friers to sit downe, euery one at a table by himselfe, and each of them other five tables, placed in order, compassing rounde like a circle: then were the Spanish souldiers set in the same manner, and each of them had five tables, and next vnto them the captaine of the guard belonging vnto the gouernoz, and two other Captaines: and euerie one of them had three tables. For that it is the custome of that countrie to make a difference in the qualitie of the guestes, by the number of the tables. All these were placed in circle or compassse (as alsoe saide) that they might see one another. In the midst betwixt them there was a round compassse, whereas was represented a comedie with much pastime, and indured all the dinner time, and a good while after. There was also great store of verie good and excellent musicke, accompanied with gallant boytes, also iesters, with puppets and other thinges of great pastime, to dize the time away.

On the first table was set to euery one of the guestes, little baskets wrought with golde and siluer wyze, full of sweete meates made of sugar, as Marchpanes, Castels, Witches, Pots, Dishes, Dogges, Bulles, Elephants, and other things: verie curious, and all guilt: besides this there were many dishes full of flesh, as Capons, Hennes, Geese, Teales, gamons of Bacon, pecces of Beefe, and other sortes of flesh: wherewith all the tables were replenished, sauing that where at they did sit to dine, which was replenished with victuals that was dressed (for all the other was rawe) and was of so great abundance, that there was at times more then fiftie dishes, and they were serued with great curiositie. They had wine of diuers sortes, and of that which they doo make in that countrie of the Palme tree, but of so great excellencie, that they founde no lacke of that which was made of Grapes. The dinner endured foure houres, and according vnto the abundance and diuersitie they had in victuals, it might haue indured eight houres, for it was in so good order that it might haue bene giuen vnto any prince in the world.

Their

Their seruants and slaues that they brought with them at the same time, did dine in another hal nigh vnto the same, with so great abundance as their masters. When dinner was done, the gouernoz commanded the people to come vnto him, with whom he did talke and comon with great friendship, and good conuersation, and would not consent that they shoulde kneele downe, neither to bee bare headed. So after that hee had made vnto them tokens of friendship, and detained them a while, in demanding of many thinges, lastly he told them that there was an order come from the vizoy of Aucheo, that they shuld go thither with great speede, so that it did require that they shoulde depart the next day following, for the which they were verie glad and ioyfull, for that they had great desire the one to see the other: and againe with him they might treat and comon touching their coming into that countrie, and for what intent: and for all other things needfull, for that he was a man fit for their purpose, and one welbeloued of the king. So hee tooke his leaue of vs with great friendship and curtesie: who did surrender the same after our custome, putting of our cappes, and making reuerence, for the which hee made shewe that it greatly contented him.

At their going forth out of the hall, they found the captaine that did dine with them, and with him many other Gentlemen that tarried their coming for to beare them company vnto their lodging: going before them many seruants, that did carie the raw meate, that was vpon the other tables ouer and aboue that which they did eate on, the which was done for great magnificie, and a ceremony verie much vled in that kingdom, so many times as they do make any banquet.

So when they came vnto their lodging they founde that the Insuanto had sent them a very good present, in the which was for euery one of them foure peces of silke, and counting chestes with other thinges, and certaine painted mantels for the seruants and slaues. So after they had taken their leaue of the captaines and Gentlemen that did beare them companie home, they beganne with great ioy to put all thinges in order for their iourney the next day following.

## C H A P. XXI.

The Spaniards departe from the Cittie of Chincheo, and commeth to that of Aucheo, whereas the vizroy did tarrie their comming.

**T**He next day in the morning before that the Spaniards were stirring, there was within the house all things necessary for their iourney, as well of litter chaires, as of hoxles and men for to carrie them, and their stufte, the which they did with so good a will (as aforesaid) that they did fall out and strue amongst themselves, who should be the first that should receiue their burthen. So all things being in good order, they departed, hauing in their companie the same captaine and souldiers, that vnto that time had bene their guard, vntil they came vnto the cittie of Aucheo, whereas the vizroy was. This iourney was vnto them ioyfull, as well for to entreate of matters touching their comming, and to be resolued what they shuld do, as also to depart out of Chincheo, whereas they passed much trouble, by reason of the great number of people that came for to see them, who neuer would be satisfied: and y<sup>e</sup> was in such extremity, that some dayes at fenne of the clocke in the night, the streete round about their lodging were full of people, and onely to see them, which caused great trouble and heate with their rumor & presse amongst them. This day by reason they vnderstood that they shoulde depart, the ptease and multitude of the people was so great, that although they had tip stauies before them, to beate the people away and to make roome, yet was it almost night before they could get out of the cittie: so that they were constrained to remaine in a towne there hard by all that night, where as by the commandement of the gouernour they were verie well lodged, and their supper made readie in verie good order, as it was in seauen dayes together, till such time as they came vnto Aucheo without taking for the same or for anie o<sup>r</sup> ther thing necessary for their sustentation, anie price or value. Where went continuallie before them a host with a promise from the gouernour, w<sup>r</sup>itten in a great boorde wherein was declared who they were, and from whence they came, and commanding that there shoulde bee prouided for them

them all things necessary in abundance, vpon the kings cost, which was the occasion that so much people came for to see them, that in the high waies they were many times disturbed: so with great trouble, the thirde day they came vnto a cittie which was called Megoa, which was sometimes the head gouernement, the which was of fortie thousand households, but a great part thereof was dispeopled: the occasion thereof they tolde vs, (and was) that about thirtie yeares past, the Iapones, who brought for their guides three Chinos, who doo nowe dwell in Manilla, and are become Christians, and came vpon that cittie, (to reuenge themselves of an iniurie that was done vnto them) the which they put in execution with so great secrecie and policie, that they made themselves lordes of the cittie without any daunger or hurt vnto themselves: for that first Iapones, men sit for that purpose, did apparell themselves in Chinos apparell without being knowne, and came vnto a gate of the Cittie, whereas the souldiers that had the charge thereof were boide of all suspition of any eninies that woulde come, which was the occasion that their armor and weapon was not all in a rediness. And within a little while after that, followed two thousand that did disembarked themselves in a secret and unknowne place, and came in verie secret order, because they would not be discovered, and did beset that gate of the cittie, whereas their companions were, which they sent before: who so soone as they saw them nigh at hande, drew out their weapons the which they caried hid vnder their apparell, and set vpon the souldiers (that were boide of feare and vnarmed) with so great furie and force, that they being amased were easilie slaine, so that they were lordes of the gate, whereas they left verie good guard, and followed their victorie, and made themselves lordes of the Cittie, without any daunger vnto their persons, and did possesse the same certaine dayes, and did sacke the same in spite of them all, with great harme and losse vnto the inhabitants thereof, vntill such time as the vizroy of Aucheo did leue an armie together of three score and fenne thousande men, and went vpon them with courage for to bee reuenged on the iniurie receiued, with the death of all the Iapones: but they seeing that they coulde not defend themselves against so manie, in one night they left the Cittie and

went vnto their shippes, whereas they had left them in verie good order, and carried with them the spoile of the Cittie, leaving it beaten downe and dispopulated the greater part thereof: in which sort the Spaniards founde it, and the iniurie received so fresh in their minds as though it had bene doone the day before.

In this Cittie they were lodged in the kings house, the which was of verie great & faire buildings: there was giuen them to dine and suppe in very good order, and with abundance. So soone as they came thither, the friers remained in their lodgings, but Pedro Sarmiento and Miguel de Loarcha went to visite the gouernor, bring the spanish curtisie with him: and he receiued them with great ioy and curtisie. After they had taken their leaue and returned vnto their lodgings, the gouernor sent to visite them El Tyu, who is the auncientest of his counsaile, who was with them a good while verie friendly, and offered his seruice in all thinges that were needfull, and so departed to his house maruellously well accompanied.

The gouernor sent vnto the two souldiers that went to visite him, each of them two peces of silke.

At their departure from this Cittie, trauellling towards Aucheo, they passed ouer a mightie great ryuer, by a bridge all made of stone: the goodliest and greatest that euer they had seene, whose greatnesse did cause wonderful admiration, so that they stayed and did measure it from one end to another, that it might be put amongst the wonders of that country, which they toke a note of. They found that it was one thousand and thre hundred foote long, and that the least stone wherewith it was built, was of seuentene foote, and many of two and twentie foote long, and eight foote broad, and seemed vnto them a thing impossible to be brought thither by mans art, so that all round about so farre as they could see, was plaine ground without any mountaines: by which they iudged them to be brought from farre. When they were passed that bridge, they trauelled all the rest of the day till night vpon a cause that was very broad and plaine, and on both sides many victualling houses, and the fieldes sowed with Rice, wheate, and other seeds: and so full of people as in the streets of a good towne or cittie.

So when they came into the suburbs of the citie of Aucheo, they

they founde order and commandement from the vizroy, what should be done, as moze at large shalbe declared vnto you in the chapter following.

### CHAP. XXII.

The entrie of the Spaniards into the Cittie of Aucheo, and how the vizroy did entertaine and receiue them.

After they had travelled moze then halfe a league in the suburbs of the cittie of Aucheo, they met with a post that came from the vizroy: who brought order that they should remaine in a house that was appointed for them in the said suburbs, and there to be lodged for that night, for that it was late, & they could not come vnto the house appointed in the cittie for them, or else peradventure to giue content vnto many that had great desire to see those strangers, for that they must passe thorough the Cittie, and better to bee seene in the day then in the night. So soone as they were alighted, there came a gentleman to visite them, sent from the vizroy to bidde them welcome, and to know howe they did with their iourney, and also to see that they were well provided for that night of all things necessarie, and that in abundance. After all the which being done, he told them that the viceroi did verie much reioyce of their comming, and for that it was late, and the Cittie farre off, it was his pleasure that they shoulde bee lodged that night in the suburbs vntill the next day; then will he giue order, that they may enter into the Cittie with the authoritie conuenient vnto their persons. After this Gentleman came other Captaines to visite them, and brought with them great store of conserues, wine, and fruit: which is a common custome amongst them, when that they go in the like visitation, and it is carried by their seruants in little baskets very curiously wrought, or else in barrells made of earth all gilt. Within two houres after their comming thither, there came another messenger from the vizroy with many men laden with Capons, Hens, Geese, Teales, gamons of Bacon and conserues of diuers sorts, and of great abundance, sufficient for one hundred men to sup that night, and for their dinner the next day.

The next day in the morning very early, there came much people



people vnto their lodging, sent by the vizroy, and brought with them two rich Chaires for to carrie the fathers in, and the curtines tied vp, that they might the better be seene, and for their companions verie good horses, saddled after the fashion which they doe vse. They forthwith made haste for to depart, and although they made great speed, yet were they a good houre and a halfe before they coulde come vnto the gates of the Cittie, and seemed vnto them that they had trauelled two leagues in the suburbs: the which was so well peopled, so faire houses, and many shoppes full of merchandise, that if it had not bene told them, they would not haue belieued it to be the suburbs, but the cittie it selfe.

Before they came vnto the gates, they passed a mightie riuer thre times ouer bridges that were great and verie faire, and the riuer so deepe, that great shippes came by the same, but their masts stooping downe, to passe vnder the bridges. This Cittie is the richest and the best provided that is in all the kingdome: it is the heade Cittie of all the Prorince, verie rich and fertill, and manie towne belonging vnto it, and but eight leagues from the sea, and hath mightie riuers, wherein great shippes come by to it as aforesaide. At the enterie of the Cittie, they founde many Gentlemen that were there at the gate tarrying their comming: who after they had saluted the one the other after their fashions, without anie staying they trauelled forwarde on, thorough a great and broad street that went directlie vnto the vizroy his pallace: vpon both sides of the street, from the gate forwarde was placed one by another full of souldiers with their officers and ancient, euerie one with his weapon in his hands, as pickes, hargabuses, swords and target, all apparelled in one liuerie of silke, and a bunch of fethers vpon their crestes. They all stode still and kept their places, and would not consent that any should crosse the way in the street, whereas they went accompanied with the Gentlemen.

They had no leasure to tell the souldiers, but they sawe that from the gate vntil they came vnto the vizroyes pallace on both sides, which was a good way to bee full of them, and all richly apparelled and of one colour. The people that were at the windowes & in the street, betwixt the houses & the souldiers

were

were so great a number that it seemed to bee doomes day, and that all the people in the worlde were there ioyned together in that street.

So when they came vnto the pallace which was two houres after day, the Gentlemen that were their guides did cause the Spaniardes to enter into a roome which was hard by, till such time as the gate was open, for that it is open but once a day, & so continue no longer time then the audience endureth, which is done by the Viceroy once euerie day, and that is but a small time. But first before he doth enter into audience, there is shot off foure peeces of artillerie, with a great noyse of trompettes, drummes and waites. And there is no day that passeth without audience, as our people did see by experience so long as they were there, and were likewise informed of others. The houre being come, and the ceremony doone as aforesaide, the gates were opened, and there was in the court many souldiers, apparelled in the same liuerie that those were of in the street. From the middelt amongst them came forth a gentleman who was as it was told them, the Captaine of the garde of the viceroy, who came with great grauitie and authoritie towards the place whereas our people were, and after they had saluted the one the other, he made signes vnto them that they should go towards the gates of the pallace. When they were within the first court, the which was great and wrought with mightie pillars, there was a great number of souldiers, & many sergeants that entred into an other great court, and mounted by a paire of stappes that was on the one side, whereas all the people were with great silence, sauing the captaine of the garde, who went with our people till they came to the gates of the hall, whereas was the viceroy, at which gate he staid with his head discoloured, and made signes vnto ours that they should doe the like, and to carrie there till such time as hee had aduised the viceroy of their comming, and he to command them to enter.

#### CHAP. XXIII.

The Spaniardes haue audience of the Viceroy of Aucheo, and are visited of some of the principall officers, who declare vnto them certaine thinges of that citie.

Then

**T**hen straightwayes came forth of the hall a man apparelled in a long robe, of good personage, and asked of the Spaniards if they would speake with the viceroy, & they answered, yea: then asked he again from whō they came & by whom they were sent, they answered, y they were sent by the gouernoz of Philippinas, who was seruant vnto the mightiest king in all Chyistendome. When he had this and were he returned againe into the hall, and within a little while after he came forth, & had the come in, but gaue them to vnderstand, that in entring into the hall wheras the viceroy was, y they should kneele downe, & talke with him in that order till he commanded to the contrarie, if they would vse this ceremony, that then they should come in, if not that they shold returne back againe. They who were certified thereof by the gouernoz of Chincheo did not stand therein, but saide y they would obserue the order giuen vnto them. Therewith he went in, who seemed to be the master of ceremonies, making a signe that they should follow after him, and doo that which he willed them to do.

At the entring in at the doze they stayed a little, and then knéled downe right oueragainst there whereas the Viceroye sat in a chaire verie high like vnto a throne, with a table before him, and was in so darke a place that almost they coulde not see his face herie well. On the one side of him there were some like vnto Heraldes of armes, with scypters in their handes, and on the other side two men of a gallant comliness armed with Cozselets made of scales of golde downe to the cace of their legges, with bolues in their handes of golde, and quiuers at their backs of the same. Both the one and the other were vpon their knées. There was vpon the table before him, paper and all thinges necessarie to write: which is an ordinarie vse amongest them at all times, when there is anye publike audiente, and on the one side of the bozde a Lion made of blacke wyde, which was (as after they vnderstode) the armes of that prouince. So straightwayes hee made signes vnto them to drawe neare, which they did, and knéled downe a little from the table which was whereas the master of ceremonies did will them. In this sort they beganne to talke with him by their interpreter, and tolde them the occasion of their comming into that Citie and kingdome, and from whom

and

and vnto whome they were sent. But hee made signes vnto them that they should arise, the which they did with a verie good will. and did perseuer in their intent. But the Viceroye did cut them off before they coulde make an ende, and asked if they had brought any letter from their king, vnto the king his Lozde, inhome they would goe to see and talke with: but when they answered no, hee straightwayes toke his leaue of them, saying that they were welcome, and that they should depart vnto their lodgings and to take their ease, for that afterwards they should haue occasion to declare their mindes vnto him, and hee would giue them their answer, for that the king was farre of, and it requireth a long time to come where as he is, but he would write vnto him, and according vnto his commandement he would make them answer. And therewith he toke the letter, and the memoziell of the present, and commanded in his presence, to put about the neckes of the Fryers in manner of a scarfe to epyther of them sixe peces of silke, and vnto the souldiers their companions, and vnto Omoncon and Sinsay each of them foure peces, and to euerye one of their seruantes two a pecce, and to giue vnto the two Fryers and the souldiers, Omoncon and Sinsay, euerye one of them two branches of siluer, which is a thing bled in that countrie, vnto them that haue done some worzthie dede, as hath bene tolde you before.

So with the silke about their neckes and with the branches in their hands, they returned out of the hall & downe the staires the way they came, and so throught the court into the streetes, from whence they saue them shut the court gate with so great a noyse as when they did open it. From thence at the request of Omoncon & Sinsay they went vnto the house of Totoc who is the Captaine generall of all the men of warre & vnto the house of Cagnitoc who is y chiefe stander bearer: their houses were nigh the one the other, very faire & great. They found the with as great maiestie as the viceroy, and in the same order, with a table before them, & had on ech side of the armed souldiers, knéling on their knées. Yet did they not vse our men with the curtesie that the viceroy used, to cause them to stand bp, which was the occasion, that straightwayes they made a sholue that they would depart and be gone, complayning of Omoncon & Sinsay

for.

for that they did carrie them thether, and tolde them with anger that the gouernour of Manilla did intreate them in a different sort, who was there resident for the mightiest prince in all the world, and they but easie marchants, neither was their going thether to be equalled, vnto the benefite that they came thether for. This discontent the which they receiued was the occasion that they would not go to make any more visitations, although the sayde Omoncon and Sinfay for their owne interest, would haue carried them to the houses of other officers and gentlemen of the court. But they made signes vnto those that were their guides, to direct their way vnto their lodgings for that they would goe to eate somewhat, and to take their ease, the which was ordayned in a great house of the kinges, there whereas ordinarily the Judges doo sit to heare matters of Justice.

So at their comming thether they founde all their stufte in good order, and their dinner marueilous well prouided, and the whole house hanged and trimmied as though it had bene for the kings owne person, with many wayting men and souldiers those which did gard them both day and night, and hanging at the doore two tables or boordes (commanded by the viceroy) wheron was witten who they were, that were there lodged, and from whence they came, and wherefore, and that none whosoeuer, should be so hardie as to offer them any wrong or disturbance, vpon paine to be for the same offence seuerely punished. In this house they were more in quiet, than in anie other place whereas they had been, neyther did the people giue them so much trouble, by reason of the great care which the Judges had in putting order for the same, by the commandement of the viceroy, yet was it the greatest towne and most populed of all that prouince (although in other prouinces there be that be much bigger) and is affirmed that the Citie of Taybin or Suntiern (there whereas the king and his court is resident) hath three hundredeth thousande households, and yet there is a bigger Citie in the kingdome called, Lanchin, which requireth three dayes to go from one gate to an other, and is in compasse more then seuentie leagues, the which is not far distant from Canton, that which the Portugallies hath great notice of. But of certaine there is very much spoken of the mightinesse of this Citie

A citie of  
three hundred  
thousand  
households.

A city bigger  
then the other,  
and requireth  
three daies to  
go from one  
gate to an o-  
ther.

Seuentie  
leagues com=  
passe.

Citie, and I my selfe haue heard reported and affirmed to bee of a trueth, by men of authoritie that haue bene in the Citie of Canton, religious Fryers of the order of Iesus or Iesuites to whom ought to be giuen credite.

This Citie of Aucho hath a verie faire and strong wall made of stone which is five sadam high, and foure sadam brode, the which was measured many times by our people, for that they had a gate out of their lodging that did open to the same. This wall is all couered ouer with tiles to defende the rayne water for hurting of it, which could not to the contrarie but receiue damage, for that there is no lime vsed in the whole wall. They haue not one castle in all this Citie, neyther is there any vsed in all that kingdome, for all their force and strength is in their gates the which be made very strong, with a double wall within verie broade, betwixt the which are continually many souldiers such as do keepe watch and ward both day and night.

Upon these gates they haue much ordinance, but verie ill wrought (I meane such as were seene by our men) yet they do say that in other places they haue excellent good and verie curiously wrought. The whole wall is full of bartilmentes, and thereon witten the names of such souldiers as are bound to re-payze thether in the time of necessitie. At euerie hundredeth paces they haue lodgings the which are very huge and great: there whereas in the time of necessitie doo remaine and dwell their Captaynes, so long as their troubles doo indure, all the wall is fortified with two great mots or ditches the one within and the other without, the which they doo fill at all times when they please, by sluices which they haue from the riuer for the same purpose, and doo serue of water almost all the houses in the Citie, whereas they haue their stanges for the most part full of fish. This mightie Citie is situated in a great plaine and compassed round about with mightie rockes and mountaines, which is the occasion that it is not so healthfull, and the inhabitants saye, that it is by reason of the mountaines, and many times it is ouerswollen in the winter by spring tides from the riuer. And in that yeare that this doth happen it doth destroy and ruinate a great part of the city, as it was at that time when our people did see it, for y in the winter befoze they were troubled with these great tides, which did them much harme.

The wall of  
the Citie is  
five sadam  
high & foure  
brode.

The citie  
double mo-  
ted.

Now

Now to returne to our purpose, you shall vnderstand that in the kinges house aforesaide, our people remained all the time that they were in this Citie, whereas they were made much of, and visited by the principall of the same, but in especiall of the viceroy, who the verie same day did send to inuite them for the next day following, who made vnto them a famous banquet, as you shall vnderstand in this chapter following.

## CHAP. XXIIII.

The viceroy doth banquet our people in his owne house two daies one after the other.

The next day after that our people came into the Citie, the viceroy did sende to inuite them to dinner to his owne house, whereas he made them a great banquet in the forme following. At their comming vnto the pallace there came forth a great number of Gentlemen, seruantes vnto the viceroy, to bid them welcome, with great store of musicke and tokens of mirth. Being entred into the first court, they brought them into a mightie hall that was marueilously well trimmed, where in was a great number of tables set in such order as they were in the banquet that was made them by the gouernour of Chincheo, (as hath bene tolde you) although in the number and furniture did far excell the other. But before they did sit down, there came vnto them two captaines principall men, vnto whom the viceroy had committed the charge of the banquet, to doo all things in his name, for that it is a custome in that kingdome, that noble men must not be present in their banquets they make. So the charge was giuen vnto them, to make the be mery, and to bid his guests welcome. When they came vnto them they vntoed great curtesie, and passed away the time in gallant discourses, till it was time to go to dinner, & that they began to bring in their victuals. When before they did sit downe, the captaines did take ech of them a cup in his hande, in manner of a Sorlue as they do vse, and being full of wine, they went together whereas they might discouer the heauē and offered it vnto the sunne, and vnto the saints of heauen, adding thereunto many words of prayers: but principally they did request that the comming of their newe guests might be profitable vnto them all, and that

A strange  
ceremonie.

that the friendship which they did pretende to establish, might be for good both vnto the one and to the other. This their oration and prayer being done they did spill out the wine making a great courtesie, then were they straightwayes filled againe, and making reuerence vnto their guests euerie one by himselfe, they set the cuppes downe vpon the tables whereas the fathers should dine whereas they were set euerie one by himselfe. This being doone, the first seruice was set vpon the bozdes, and the Captaines were set at other tables, which were not so many in number, nor so well furnished nor dressed as the other: the dinner was famous and of manie diuersities of meates, exceeding verie much that which was made them by the Gouvernoꝝ of Aucheo.

The time which the banquet indured (which was verie late) there was great store of musicke of diuers instrumentes, as of vials, gitterns, and rebuckles, and with them many iesters did make them mery at their dinner. The which being done, the saide Captaines did beare their guests compaignie out of the pallace, whereas they did anew inuite them to dinner for the next day in the same hall: they obeying their request did come, whereas was made vnto them a banquet more famous than the first.

This day at the banquet was present the Totoc, hee whome they visited the first day, came in his owne house, and founde with so great maiestie. Likewise there dynded with them the Captaynes that were at the first banquet. In this seconde banquet they had as the day before, verie much musicke, and a Comedie that indured long, with manie pretie and merrie iesters: there was also a tumbler, who did his seates verie artificially, as well in vaulting in the ayre, as vpon a staffe that two men did hold on their shoulders. Before the comedie did beginne, was tolde them by their interpreter the signification thereof, that the better they might content themselves in the conceiuing, whose argument was, that in times past, there was in that countrie manie mightie and valiant men. But amongst them all, there was in particular thre brethren that did exceede all the rest that euer were in mightinesse and valiantnesse. The one of them was a white man, the other was ruddish or his coloured and the third blacke. The ruddish being more ingenious, and of better industrie, did procure

Comedies  
fed amongst  
them.

Tumblers.

The argu-  
ment of the  
comedie.

to

to make his white brother king. the which iudgement was agreeable vnto the rest. When they altogether did take away the kingdome from him that did at that time raigne, who was called Laupicono, an effeminate man and verie vicious. This they did represent verie gallantly with garments verie mete for those personages.

The banquet and play beeing finished, according as they did the day before, the Captaynes did beare them companie till they were out of the pallace, and from thence they went vnto their lodgings, with their ordinarie companie appointed by the viceroy, which was that Captaine that we haue spoken of, with his souldiers, who neither night nor day dooth not depart from their garde.

#### CHAP. XXV.

The Spaniards do carie their present vnto the viceroy, who hauing receiued it by the hands of Omoncon doth seale it and sende it vnto the king: our men bee forbidden to goe foorth of their houses to see any thing in the Citie: and it doth intreat of other particular things.

**T**he same night our men did common amongst themselves, to see if it were good presently to giue order to put in vnto the thing they came for: seeing that they might treat thereof with the Viceroy, he being a man that shewed vnto them so much fauour and good will. So in conclusion they were all resolved that straightwayes the next daye in the morning, shoulde goe vnto him Michaele de Loarcha, and Peter Sarmiento, and carrie vnto him the present which they brought, and to haue with them to beare them company Omoncon and Sinlay, and being presented, to request that hee would appoint a day when they might goe and talke with him about principall matters.

This accorde they put in execution according vnto their determination, and the two souldiers went and carried the present as it was agreed. So they came vnto the pallace, and hauing tarried till such time as they opened the gates of the audience, (which was with the ceremony spoken of in the 22. chapter) it was tolde vnto the viceroy that the Castillos were there  
and

and had brought a present, who incontinent saide that as then he could not talke with them: but that the captaine Omoncon & Sinlay should enter in with the present, and that they should returne vnto their lodgings, for that he had a care to call them when that oportunitie did serue to intreat of all things to their pleasure. They did as they were commaunded, and those who carried the present in, did afterwarde giue our people to vnderstand all that had passed with them, saying that in opening the present, there was a note thereof taken before a notarie, and straightwayes commaunded to bee put in againe where it was taken out before the sayde notarie & other witnesses, the which being done he sealed it vp, and sent it vnto the Citie of Taybin vnto the king and his counsell, and therewith that which the Gouvernour of Chincheo did sende him, as shall be tolde you: for that they haue a rigorous lawe in that kingdome, that doth prohibite all such as haue any office of gouernement, to receiue any present of what qualitie so euer it be, without licence of the king or of his counsell, vpon paine to be depriued of bearing anie office all the dayes of their liues, and to bee banished and condemned to weare red bonnets (as wee haue declared the effect thereof.)

This is conforable vnto that which the gouernour of Chincheo did, in the presence of our people, at such time as they went to take their leaue of him, for to goe vnto Aucheo, which was, that in their presence they commanded to take forth all that they brought him in present, and shewing it vnto them peece by peece. He asked if it were that which they had brought, and they answered that it was the same (although it was with troubled mindes) believing that it was to checke them because it was so small in respect of their mightinesse: he asked them if there lacked any thing, they answered no, then straightwayes he commanded to put it againe whereas it was taken out in their presence, and before a notarie and witnesses: the which being doone, was mailed and sealed and so sent vnto the viceroy of Aucheo in their companie, and saide that hee could not receiue it without the licence aforesaid.

So our souldiers seeing that they could not be suffered to enter in with the present, they tooke it for a great discourtesie and disfaour, and therewith departed vnto their lodging, to  
give



giue the fathers to vnderstande thereof, who liked not well thereof, but yet they concluded amongst themselves to suffer for a while, and to commit vnto God the direction thereof, as it best may be for his holy seruice.

The next day following, the viceroy did send to visite them, and to aske of them a sword, a bargubush and a flasse: for that he would cause others to be made by them, the which they did send, and afterwarbes vnderstood, that they had counterfeited the same although not in so perfect manner.

When after a time our people seeing, that their beeing in that citie seemed to be long and like to be longer, they did procure to buye away the time in the best manner they could, and went abroad into the citie and did by epyther of them that which they thought best. Wherof they found great abundance, and of so small price, that they bought it almost for nothing.

They bought many booke that did intreat of diuerse matters, which they brought with them to the Ilands (as appeareth more at large in the chapter for the same.)

The next day they went to see the gates of the Citie, and all such curious thinges as were to be seene so farre as they could learne or vnderstande, which were many. But amongst them all they sawe a sumptuous temple of their Idoles, in whose chiefe chappell they counted one hundred and eleuen Idols, besides a great number more that were in other particular chapels, all were of carued worke, verie well proportioned and gilted: but in speciall three of them that were placed in the midst of all the rest, the one had three heads proceeding out of one bodie, the one looking on the other in full face. The second was the forme of a woman with a childe in her armes, the third of a man apparelled after the forme and fashion that the Christians doe paint the Apostles. Of all the rest some had foure armes, and some had sixe, and other right, and other some marvellous deformed monsters. Before them they had burning lamps, and many sweete perfumes and incences, but in especiall before the three aboue specified.

But when that the viceroy did vnderstande that our people did goe viewing the Citie gates and temples (and perceiued that they that gaue him the notice did suspect it that it was to some ill intent) therewith he straightwayes commaunded

ded that they should not goe forth out of their lodging without his licence: and likewise commanded the Captaine that was their garde not to consent therunto as he had done, and likewise that none should carrie them any thing for to sell, for he that did it should be punished with whipping. Yet notwithstanding, they had euerie day verie sufficient necessaries for their personages in such ample wise, that there was alwayes remaine, and not lache.

In this closenesse and keeping in, they suffered many dayes with much sadnesse, and oppressed with melancholick humors, to see that their purpose wherfore they went thither seemed to be long, and euerie day was worse & worse. Yet notwithstanding they did passe it ouer in the best wise they could, in committing it with heartie zeale vnto God, for whose honor and glorie they did attempt that voyage, & prayed vnto him for to moue their hearts to consent that the religious fathers might remaine in that countrie, for to learne the language (as they had begun many daies before) by which meanes their soules might be saued, and clearly deliuered from the tyrannie of the diuell, who of truth had them in possession. So after many dayes that they had remained in that close estate as aforesaide, they determined for to goe and talke with the viceroy, and to bee fully resolved either to tarry or returne from whence they came. They straightwayes did put it in vze, and what ensued thereof you shall vnderstande in the chapter following.

## CHAP. XXVI.

The Spaniards talke with the Viceroy, and not being suffered, they do write to him a letter, and he doth answere it by word of mouth, with other particular matters.

It hath been declared vnto you, that the same day of the Spaniards did talke with the viceroy, he asked them if they had brought any letter for their king, they answered no: he tolde them that he would write vnto the court, and hauing answere, they should be fully satisfied of their pretence and demand.

But they seeing that his answere was long a coming and great delaye made therein, and that they had them as halfe prisoners, they determined to goe and speake with the

All things  
good cheape.

III. Idols  
in one chap-  
pell.

viceroy, to be fully satisfied of his determinate will & pretence, and to haue some order eyther to goe vnto the court, or to remaine in that citie, or else to returne vnto the Ilands, and there to tarrise the time till it pleased God to open a gate in that kingdome, wherein might enter his holy gospel.

With this their pretended purpose, they did perswade with their captaine to permit them so much libertie as for to go and speake with the viceroy, who for that hee bare them loue and good will did consent therevnto. So they went, but when they came thether they that kept the gates would not consent y they should enter, which was the occasion that they returned vnto their lodgings verie sad and sorrowfull, and almost without any hope to bring their matter to passe, for the which they went thether, for that it seemed vnto them although they did plainly declare vnto them their pretence, yet did they worke in such order for to cause them to depart. In this order they remained in the citie certaine daies, and for to conclude either to stay there or depart the kingdome, they were resolute, and determined to write a letter vnto the viceroy, and therein to giue him to vnderstand particularly, that their comming thether into y countrie was to intreat that betwixt the & the Castillos there should be peace & friendship, and being concluded that their souldiers should with that newes, depart vnto the Ilandes from whence they came, to giue the gouernor to vnderstand therof, & they to remaine in that countrie preaching y holy gospel. They could finde none that would write this letter for them, although they would haue payed them very well for their paines. Till in the end, by great request and prayings the captaine Omoncon did write it for them, and straightwaies departed vnto the citie of Ampin that was not farre off, making an excuse for to go & see the vistor of the pzeuince whom they doo call Sadin: he would very faine haue carried with him two of our people, y he might haue scene them, but none would go with him. This iourney which Omoncon made, hee did it to put away the suspicion they might conceiue, that he did write the letter, if that peraduenture the viceroy would take it in ill part.

Their letter being written, they found great difficulty in the sending the same, for that there was none that would carie it, neyther would they consent that our men should enter into the

People in  
great subiec-  
tion,

pallace

pallace to deliuer it. But in conclusion, what with requestes and gistes they perswaded their Captayne of their gard to carrie it, who did deliuer the same vnto the viceroy, in name of the Castillos, saying that hee tooke it of them to bring it vnto him, for that they did certifie him, that it was a thing that did import verie much. Having read the letter, hee answered that he would giue the king to vnderstande thereof, as he saide at the first time. And in that touching the Fryers remayning in that countrie to preach, at that time hee could make them no answer, for that in such matters it was first requisite to haue the good will of the Royall Counsell: Yet would hee make answer vnto the letter they brought from the Gouernour of Manilla, and that they might depart, and returne againe at such time as they brought Limahon, prisoner or dead, the which being done, then shall the friendship be concluded which they doo pretende, and to remaine and preach at their will. With this answer they remained without all hope to remayne there, and did incontinent prepare themselves for to depart from Manilla, and bought manie bookes to carie with them, wherein was comprehended all the secrets of that kingdome. By reason whereof they might giue large notice vnto the royall maiestie of king Phillip. The which being vnderstood by the Viceroy, who had set spies to watch their doings, did sende them worde that they should not trouble themselves in the buying of bookes, for that hee would giue them freely all such bookes as they would desire to haue: the which afterwardes he did not accomplish: whether it was for forgetfulness or other occasion, as wee haue moze at large declared vnto you, we know not: yet did the Viceroy send and demanded to see some of those bookes that the Fryers had bought, who after that he had scene them, did returne them again, and requested of them some writing of their owne handes, who did accomplish his request, and sent them written in spanish and in their owne language, the Lords prayer, the aue maria, and the ten commandements, who according vnto the relation of him that did carrie the same, saide, that after hee had reade it, he made shewes that he receiued great content therewith, and said that all which was there written was good.

In the time that they stayed in this Citie, amongst all other things

things that they understode, to drue away the time was one, it was giuen them to vnderstande that in one of the prisons, there was a Portingale prisoner, who was taken in a shippe of the Iapones with others of his nation, who were all dead in the prison, and none left aliue but he alone. Our people being verie desirous for to see him, and to learne of him some secrets of that countrie, for that he had bene there a great while, they did procure to talke with him, asking licence of the supreme Judge and lieutenant vnto the viceroy, who did not onely refuse to grant it them, but did make diligent inquirie who they were that did giue them to vnderstande thereof, for to punish them, which without all doubt, should be executed with sharpe and seuerer punishment. Yet our people would neuer tell them of whom they had it, although it was demanded of them diuerse times, and with great intreatie. They had so great desire to know it, that they did vse all meanes possible as it appeared in the boloness of their demandes.

## CHAP. XXVII.

There came newes vnto Aucheo that there was a rouer vpon the coast of Chincheo, which did much harme, and had sacked a towne. The viceroy doth suspect him to be Limahon, and how that our people with Omoncon and Sinsay, had not declared vnto him the truth.

**T**he Spaniards remained in the Citie of Aucheo twentie days, in the order as hath ben told you, without any hope, that the religious fathers should remaine in that countrie for to preach the holy gospel, which was the principall occasion of their going into that kingdome. Upon a suddaine there came newes vnto the citie that the rouer Limahon was vpon the coast of Chincheo vsing his olde accustomed cruelties, and how that he had spoiled and robbed a towne vpon the sea coast. This newes was throughout all the citie, and appeared to be true, touching the effect of the dead: yet false touching the person, for that the rouer was called Taocay an enimie and contrarie vnto Limahon: but a friend vnto Vintoquian, of whom we haue spoken of. But thereupon the viceroy and all them of the citie were conformed in the suspicion that they had re-

ceiued

ceiued, which was that our people, were come into that king-  
dome vpon some euill pretence, and to see the secrets thereof, to  
some euill end, which was the occasion y<sup>e</sup> fro that time forwarde  
they shewed them not so good countenance as they did before.

These newes was not so sone come, but straightwayes the viceroy did sende for Omoncon (who was then returned from his visiting) and Sinsay vnto whom he had done courtesie, and giuen them the title of Loytias and captaynes, and he did reprehende them verie sharpely for that they had brought ouer people thether, and sayde that they had tolde him a lye, in saying that Limahon was besieged, in such sort that hee coulde not escape, neither had the Castillos burnt his shippes, and howe that all was but a made matter amongst themselves, and howe that the Captaines which they brought, and sayde that they had taken from Limahon, they had robbed from other places, with other wordes in the same order, and said that the Spaniards were spies that came to discover the secretes and strength of the kingdome, and how that they had brought them thether by force of giftes that they had giuen them.

They answered him with great humilltie in saying that in all that which they had sayd they did speake the trueth, & that it should appeare at such time as the newes of the rouer should be better knowne, the which if it shall appeare to be contrary, they were there ready for to suffer whatsoever punishment y<sup>e</sup> should be giuen them. The viceroy being somewhat satisfied with this their iustification, bad them to depart, remitting all things vnto time for the true declaration thereof. When Omoncon and Sinsay came straightwayes to giue y<sup>e</sup> Spaniards to vnderstand of all that had passed with the viceroy, & what they understode of him, which caused in the so great feare, y<sup>e</sup> for the time which it indured (which was till such time as they understode the truth as aforesaide) they paid very well for their feasts & banquets the which they had made them. All this happened in the time that Omoncon & Sinsay were at variance, and spake many iniurious wordes the one of y<sup>e</sup> other, discovering their intents & deuises, whereby it plainly appeared that in al y<sup>e</sup> which they had tolde vnto the viceroy, they lied, but in especiall Omoncon. Sinsay did dissemble, for hee sayde and tolde vnto all people, that by his order and industrie, our people did

fire the shippes of Lymahon, and besieged him, with other speeches in the like sort, yet twentie daies befoze his conuincing thereof, all was ended and doone, as appeared. The occasion of their enimitie and falling out, was for that the viceroy had giuen vnto Omoncon a title and charge of more honoz then vnto Sinlay hauing made betwixt them a consozt that the reuerend or dignitie should be equally deuided betwixt them, and that the one should speake of the other the best they could, because the viceroy should do them friendship. This condition and consozt (as appeareth) was euill perfozmed by Omoncon being addicted vnto selfe loue, and seemed vnto him that Sinlay did not deserue so much as he did, for that hee was a base man, and of the sea, and he of the more nobilitie, and had the office of a capitaine. All this which I haue said, was the occasion y the truth came to light betwixt them, and to cause the viceroye to suspect, that as they lyed in this, they might also fable in the burning of the ships and besieging of Limahon.

#### CHAP. XXVIII.

The Gouvernors of the prouince do assemble together, to intreat of the Spaniards busines, and are resolu'd, that they should returne vnto the Ilandes. They do see many curious thinges before their departure.

With this griefe and care remained the Spaniards certaine daies kept close in their lodgings, and were not visited so often as they were whē they first came thether, which did augment verie much their feare, till such time as they vnderstode that the viceroy eyther of his owne good will, or else by some particular order from the king & his counsell, had called together all the gouernours of that prouince of Aucho to intreat of matters touching Limahon, as also in particular, why & wherefoze the Spaniards came thether, & to resolue theselues wholly in all things requisite for the same. So when that they were all come together, which was in a short time, & amongst them the Gouvernor of Chincho, who by an other name was called Insuanto, they had particular meetings together with the Viceroye, in the which they were all agreed to haue a generall meeting, whereunto should bee called the Castillos, and

and to demande of them in publike audience the cause of their comming (although notwithstanding they had giuen to vnderstand thereof vnto the Insuanto and vizroy) and being hearde, to giue them their answer according as they had determined: for the which vppon a day appointed they met all together (but not the vizroy) in the house of the Cagontoc, and commanded to come befoze them the Castillas, who did accomplish their request with a great good will, for that they vnderstode that they were called to entreat of their matter, either to farry or depart. So when they came thither, they were commanded to enter in, to a mighty hall, whereas they were all set in verie rich chaires with great grauitie and maicltie. The Insuanto seemed to bee the chiefeft amongst them, but whether it was for that hee was the principallest next vnto the vizroy (or as it was tolde them) for that it was he that sent Omoncon in the chase of the rouer Limahon they knew not, but so soone as they were entred into the hall, they were commanded to drawe nigh, there, whereas they were all placed, without bidding them to sit downe, neither did they vse any particular circumstances or curtesie.

The Insuanto tooke vpon him the charge, and demanded of the Spaniards (by meanes of the interpreter) what was the occasion of their comming into that country, and to declare their pretence, for that they would giue vnto them the resolute will of the vizroy, at whose commandement they were called and there assembled together. The Spaniards answered vnto their request and said that their comming thither was to treat with them peace and friendship, by the order of the gouernor of y Philippinas, who had his authority from the king of Spaine, with a particular charge euer since the said Ilands were discovered, who in all thinges that possible hath bene, haue shewed themselves not onely in words but in deedes, as vnto this day the gouernor dooth accomplish the same, in ransoming all such Chinos as they can finde, or come vnto their powers, and send them home free into their countrie with gistes, and not in this only, but in other matters, which is not vnknowne vnto them: and more, that which lastly had happened in the destruction of the fleet, and the besieging of the rouer Limahon, with which newes they came thither to intreate and conclude betwene them and the Castillas a perpetuall friendship: this was the

principall occasion of their comming, the which if they coulde bring it to passe (as a thing that did accomplish both the one and the other) they would with y<sup>e</sup> same nelvs send word with the souldiers (who came with them for the same effect) vnto the gouernoz of Manilla, who sent vs thither for that he might send the good successe thereof to the king of Spaine, and there to remaine in such place as they woulde appoint them to studie the learning of the language, and to preach & declare to them y<sup>e</sup> holy gospel, which was the right way vnto the saluation of their soule. Vnto all the which they gaue attentue eare, although with little desire to see the experience, as appeared, for that the chiefest matter in effect, they did let passe, and asked of them in what order they left the rouer Limahon, and whether he might escape or not, and other questions touching the same matter which endured a good while without touching of anie other matter in effect. The Spaniards answered as they thought, and supposed, that at that time it could not be, but that he was either taken prisoner or slaine.

When did the Insuanto conclude his speech in saying vnto them that they should returne vnto their owne country to the Islands, and at such time as they did bring Limahon, they woulde conclude all things touching the friendship they requested, as also for the preaching of the gospel.

So with this last resolution they took their leaue and went vnto their lodging with pretence not to speake more of that matter, for that they sawe it booted not: after they had giuen their censure: and againe, as they vnderstood it was by speciall order from the king and his counsaile, and therewith they beganne to put all thinges in good order for their departure, the which they greatly desired, for that they sawe little fruite to procede of their great labour and trauell, as also to see themselves cleare of that manner of prison in the which they were, not to go forth of their lodgings without expresse licence.

So from that day forwards they did procure with all haste for to depart, and gaue the vizroy to vnderstande thereof, who answered them and saide, that they should comfort themselves and receiue ioy and pleasure, and that he would dispatch them, so soone as the visitor of that prouince was come to Aucho, which would bee within tenne dayes, for that hee had written vnto

vnto him, that he should not dispatch them vntil his comming, for that he would see them.

From that day forwards hee commaunded that sometimes they should let them to go forth abrode to recreate themselves, and that they should shew vnto them some particular pleasure or friendship. So one of them was carried to see the mustering of their men of warre, which they haue in a common custome throughout all the kingdome to doo it the first day of the newe moone, and is sure a thing to be seene: and they do it in the field which is ioyning vnto the wals of the citie, in this manner following.

Where were ioyned together litle more or lesse then 20. thousand souldiers, pickemen and hargabus shot, who were so expert, that at the sounde of the drum or trumpet, they straightwayes put themselves in battle aray, and at another sound in a squadron, and at another the shot doo deuide themselves from the rest, and discharge their peeces with very gallant and good order, and with a trice put themselves againe into their places or standings: this being done, the pickemen came forth and gaue the assault altogether with so good order & consozt, that it seemed vnto the Spaniards that they did exced al the warlike orders vsed in all the world: and if it were so that their stomakes and hardinesse were equall vnto their dexteritie and number of people, it were an easie thing for them to conquer the dominion of all the world. If it so chance that any souldier should lacke in his office, & not repaire to his place appointed, he is straightwayes punished very cruelly, which is the occasion that euerie one of them hath a care vnto his charge.

This their muster endured foure hours, and it was certified vnto the Spaniards that the same day and houre it is done in all citties and townes throughout all the whole kingdome, although they are without suspicion of enemies.

Five and twentie dayes after that the Insuanto had giuen the resolute answer vnto the Spaniards, came the visitor thither: and the whole citie went forth to receiue him, who entred in with so great maiestie, that if they had not knowne who hee was, they could not haue bene perswaded but that he had bene the king.

So the next day following the Spaniards went to visite him,

The vse of their mustering,

Souldiers are punished.

Their mustering is one throughout the whole kingdome.



him, for bueties sake, as also for that he had a desire to see them. They found him in his lodging, where he began to make visitation of the cittie.

In their courtes were an infinite number of people which came thither with petitions and complaints, but in the halles within, there was none but his servants and sergeants. When that any came for to present his petition, the porter that was at the entrie made a great noise in manner of an. o. eff. for that it was a good way from the place whereas the visitor did sit, then cometh forth straightwayes one of his pages, and taketh the petition and carrieth it in unto him. At this time it was told him how that the Castillas were there: hee commaunded that they should enter, and talked with them a few words, but with great curtesie, and all was touching the imprisonment of Limahon without making any mention of their departure or tarrying. So after a while that he had beholdeed them and their apparel, hee tooke his leaue of them, saying, that by reason of the great businesse he had in that visitation, he could not shewe them any curtesie, neither to vnderstande of them what their request and desire was, but gaue them great thanks for their curtesie shewed, in that they would come to visite him. Hee was set in the same visitation after the same manner and order as they founde the gouernor of Chincheo, and the vizroy, with a table before him, with paper, ynke, and other thinges readie to write, the which according as it was giuen them to vnderstand, is a common vse in all y<sup>e</sup> kingdome, vled with al Iudges, whether it be for sentence of death, or other matters of iustice, as hath bene told you many times before.

Three dayes after the visitor was come thither, the Insuanto departed for his owne house, with order that with all speede possible he should ordaine shippes wherein the Castillas should returne vnto the Philippinas.

Likewise the same day, all those that were there assembled by the order of the vizroy departed vnto their owne houses. And the Spaniards were commaunded for to stay vntill the full of the moone, which should bee the twentieth of August, and that day they should take their leaue of them: for on that day amongst them it is holden for good to beginne any thing whatso-

Superstitio. euer. Wherein they doo vse great superstition, and doo make many

many banquets, as vppon newyeares day, as hath bene tolde diffusely.

The day before y<sup>e</sup> departure of y<sup>e</sup> Spaniards, there came some in behalfe of the vizroy to inuite them, and made them banquet in the order and fashion as at the first: although this (for that it was at their departure) was more sumptuous, wherein was represented a comedie which was very excellent & good, whose argument was first declared vnto them as followeth.

There was a young man newly married, and there chanced difference betwixt him and his wife, hee determined to go vnto certaine warres, the which was ordained in a countrie not farre from that whereas he dwelled: whose acts and deeds was therein so valorous, that the king did shewe him great fauour, and being fully certified of his worthinesse, he sent him for chief Captaine of the most importunate enterprizes that might be offered, who did accomplish his charge with conclusion thereof with great content and satisfaction to the king and his counsaillers: for the which he made him his captaine generall, and in his absence did commit vnto his charge his whole campe, with the same authoritie that he had himselfe.

The warres being doone, and hee hauing a desire to returne vnto his owne countrie and house, there was giuen vnto him three cart loads of golde, and many iewels of an inestimable price, with the which hee entered into his owne countrie with great honour and riches, whereas they receiued him with great honour.

All the which they did represent so naturally, & with so good apparell and personages, that it seemed a thing to passe in act. There was not in this banquet the vizroy, but those captaines which were there the first time: and another captaine vnto whome was giuen the charge to bring the Spaniards vnto Manilla, who was called Chautalay, a principall Captaine of that prouince.

So when the banquet was ended, they were carried with great company from the hall whereas the banquet was made, vnto the house of the Cogontoc, who was the kings trespuro and dwelt there hard by, of whom they were maruellously well receiued, with louing words and great curtesie: in saying that he hoped very shortly to see them againe, at such time as they shall

shall returne with Limahon, and that as then their friendship should be fully concluded, and would intreat with them in particular of other matters. This being doone he gaue vnto them a present for to carrie vnto the gouernor of Manilla in recompence of that which was sent vnto the vizroy: the present was fortie peces of silke and twenty peces of Burato, a litter chaire and gillit, and two Quitasoles of silke, and a horse. Likewise he sent the like present vnto the generall of the fielde, and to either of them a letter in particular: these things were put in chestes which were very faire and gilt. Besides this hee gaue other fortie peces of silke of all colours for to be part: d amongst the Captaines and other officers that were at the siege of Limahon with three hundred blacke mantles and as many Quitasoles to be parted amongst the souldiers. Besides all these, hee gaue vnto the friers ech of them eight peces of silke, and vnto the souldiers their companions foure peces of ech of them, and to euery one his horse and a Quitasol of silke, their horse were verie good to trauell by the way: this being done the Cogontoc toke his leaue of them, and willed them to go and take leaue and licence of the vizroy and the visitoz, that they might depart, for that all things were in a readinesse for their voyage: the which commandement they did straightwayes accomplish, being very well content and satisfied of the great fauours and curtesies, the which they receiued both of the one and the other: Likewise of the Totoc who is captaine generall, whome they also did visite & toke their leaue. These visitations and leaue taking being doone, they returned vnto their lodging with great desire for to toke their ease, whereas they remained til the next day following, wherein they departed vnto the port of Tansuso, after they had remained in Aucheo seuen and forty daies.

## C H A P. XXIX.

The Spaniards departe from Aucheo, and come vnto Chincheo, whereas the Insuanto was: he commanded the to depart vnto the port of Tansuso, whither he went himself for to dispatch them: at whole departure, he sheweth great fauor and maketh them great feastes.

The Spaniards departed from the Citie of Aucheo vpon a Wednesday, being the 23. of August in the sight of all the

people of the Citie, who came forth to see them with so great presse and thronge, as they did when they first came thither into the countrie: they were all carried in litter chaires, yea their verie slaues, for that it was so commaunded by the vizroy: the friers were carried by eight men a peece, and the souldiers by foure men a peece, and all their seruants and slaues were caried by two men a peece. Loke so many men as was to carrie them, there went so many more to help them when they waxed weary, besides foure and twentie that carried their stuffe. There went alwayes before the harbinger for to prouide their lodgings, & with him went a painmaster, whose charge was to ordaine & prouide men for to cary their litter chaires, & to giue them for their traueil that which is accustomed, & to pay all costs & charges spent by the Spaniard. After that they departed from Aucheo they made of two daies iourney one, which was the occasion that they came to Chincheo in foure daies. At their entring into the citie they found a seruant of the Insuanto, with order & commandement, that they should proceed forwards on their iourney, & not to stay in the citie, but to go vnto the port of Tansuso, whither he wil come the next day following. They obeyed his commandement, & made so much haste in two daies they came vnto the village of Tangoa, whereas they had bin before, & particular mention made thereof. In the same village they were lodged, well entertained and had great good chere: from thence they went in one day to Tansuso, which was the first port whereas they did disembarked themselves, when as they came from the Ilands vnto that firme land: the Iustice of the towne did lodge them in the same house whereas they were first lodged, & did prouide for them of all things necessary & needfull, & that in abundance, til the coming of the Insuanto, which was within foure daies after, for that he could not come any sooner (although his desire was) for that it was very soude weather.

The next day after his coming thither which was the thirde of September, he sent and commanded the Spaniards that they should imbarke themselves, for that it was that day the conuention of the moone (although at that time ships were not in the in a readinesse.) They obeyed his commandement, & the Insuanto himself went to the water side, in whose presence came thither certain religious men of their manner, & after their fashion they

make sacrifice with certain Orations and prayers, in the which they craved of the heauens to giue good and faire weather, and a sure voyage and sauozable seas vnto al those that saile in those shippes.

This cerentony being done (which is a tving very much vsed in that countrie) the Spaniards went vnto the Insuanto, who was there with great company and maiestie: hee entertained them very friendly and with cheerefull woords making an outward shew that hee bare them great loue, and that their departure was vnto him a great grieve. When hee requested them to giue him a remembrance of such thinges as was necessarie and needfull for their prouision for the sea, for that hee woulde giue order for the prouiding of the same, the which hee did, and was with so great aboundance that they had for the voyage, and remained a great deale to spare. Hee then commaunded to bee brought thither cates to eat, and drinke, and gaue it them with his owne hands, as well the one as the other: hee himselfe did eate and drinke with them, which is the greatest fauour that can be shewed amongst them.

The banquet being ended, he commaunded them in his presence to go aboord their shippes, because that was a luckie day, and also to accomplish that which the vizroy had commaunded, which was that they should not depart from thence, vntil they had first seene them imbarked. The Spaniards obeyed the commandement, and toke their leaue of the Insuanto with great curtesie and reuerence, and with outward shewes that they remained indebted for the great curtesie and good will that they had receiued: and therewith they departed to the waters side, towards the boat which was tarrying for them.

As they passed by the religious men (that before we spake of) they saw a great table set, and vpon it a whole Dre with his throte cut, and hard by the same a Hogge and a Goate, & other thinges to bee eaten: the which they had ordained for to make sacrifice, which they do vse in the like affaires.

They being imbarked in the boate, they were carried aboarde the Admirall, which was the shippe appointed for them to go in: then presently they beganne to stirre the shippe, from one place vnto another with certain boates and cables which they had there readie for the same purpose. The shippe did not so

some begin to moue, but the religious men a shoze did beginne their sacrifice, the which did indure vntill night, ending their feastes and triumphes in putting forth of the cittie, and vpon their gates many cressets and lights. The souldiers shot off all their hargabushes, and the ships that were in the port shot off all their artilerie, and on the shoze a great noise of drums and bels: all the which being ended and done, the Spaniards went a shoze againe vnto their lodging: but first the Insuanto was departed vnto his owne house, with all the company that hee brought with him.

The next day the sayd Insuanto did inuite them vnto a banquet, which was as famous as any which had bene made them vnto that time. He was at the banquet himselfe, and the Capitaine generall of all that prouince. There was aboundance of meates and many pretie deuises to passe away the time, which made the banquet to indure more then foure houres: the which being done, there was brought forth the present which the Insuanto did sende vnto the gouernoz of Manilla in returne of that which was sent to him. The present was fourtene peeces of silke for the gouernoz of Manilla, and tenne peeces for the generall of the fielde: hee also commanded to be giuen vnto the friers each of them foure peeces, and vnto the souldiers each of them two peeces, and vnto their seruants and slaues certaine painted mantels, and therewith he toke his leaue of them very friendly, and gaue vnto them letters, the which hee had wrote vnto the gouernoz, & vnto the general of the fielde, answere vnto those, the which they had wrote vnto him, & said that all things necessarie for their departure was in a readinesse, with victuals for ten monethes put a bozd their ships, so that when as winde and wether did serue they might depart. Also that if in their voyage it should so fall out, that any of the Chinos that went in their shippes, shoulde do vnto them any euill, either aboarde or at the Islands: that the gouernoz therof should punish them at his pleasure, and how that the vizroy will thinke well thereof: in conclusion he saide vnto them, that hee hoped to see them there againe verie shortly, and to returne againe with Limahon, and then hee woulde supplie the wantes which nowe they lacked. The Spaniards did kisse his hands, and said, that they had receiued in curtesie more then they deserued, & that in

all things, there did abound and not lacke, that they remained greatly indebted vnto him for their friendship, and would giue their king notice thereof, that whensoever occasion should be offered, to repay them with the like: and therewith the Insuanto departed to his owne house, leaving in the companie of the Spaniards five captaines, those which should go with them in their company to sea, and also Omoncon and Sinlay, who were that day in the banquet, with the habite and ensigne of Loytias, for that the day before it was giuen vnto them by the Insuanto.

Upon Wednesday which was the fourteenth of September the wind came faire, wherewith they hoisted by their sailes and went to sea: at their departure there was at the waters side the Insuanto and the Justice of Chincheo to see them saile, the which Insuanto had conceived so great loue and friendship of the Castillas, that when he saw them depart, he shedde great abundance of teares, as was affirmed by diuers Chinos that saw it, to which the Spaniards gaue credite vnto, for that they knew him to be a marvellous louing person, and humane, of a good condition, and of a gallant personage, and did excede all other that they had scene in all the time of their being in that prouince.

### C H A P. XXX.

The Spaniardes departe from the port of Tansuso towards the Ilandes Philippinas, and euery day they doo harbor themselues in Ilands by the way, declaring what they saw in them.

Being departed out of the port as aforesaide, the Spaniards deuised themselues into two shippes, to wit, the two Friars and Michael de Loarcha, Omoncon and three other captaines in one shipp. And Peter Sarmiento, Nicholas de Quenca and John de Triana, Sinlay and all their souldiers in another ship. With eight other ships of warre which went with them for their safegard: they sailed forwarde directing their course towards a small Iland that was not farre off, with determination there to take water for their ships, for that it had in it many riuers of very sweete water. Within a small space they

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ariued there, and it had a very faire and sure port, wherein might ride in securitie a great number of ships. All Thursday they were there recreating and sporting themselues, for that it was a pleasant Ilande, and full of fresh riuers. Upon Friday being the sixteenth of September, the day being somewhat spent, they made saile and toke port foure leagues from that place in another Ilande called Lauo, for to put themselues in a newe course different and contrary vnto that which they brought when as they came vnto that kingdome, for that the Chinos had by experience proued, that in those monethes the winces were more sauorable then in other monethes, and for the most part North and North-east winds: al that night they remained in that Iland, and the next day following they sailed vnto another Iland which was called Chautubo, not farre distant from that of Lauo. This Ilande was full of little towncs, one of them was called Gautin which had five fortres of towres made of lime and stone, verie thicke and strongly wrought: they were all foure square, and six fatham high, and were made of purpose for to receiue into them al the people of those little towncs to defend themselues from rousers and theues that daylie come on that coast. These fortres were made with battlements as we do vse with space betwixt them: and for that the forme and fashion of their building did like them verie well, they were desirous to see that if within them there were anie curious matter to be scene, wherewith they bent their artillerie towards them, and went a shoore. But when they which had the garde and keeping off did see them comming, they did shut the gates, and would not consent that they should satisfie their desire, for any intreating or promises that they could make.

They verie much noted, that although this Ilande were rockie and sandie, yet was it tilled and sowed full of Rice, Wheate, and other seedes and graine. There was in it great store of Hine and Horse, and they vnderstoode that they were governed, not by one particular man, to whom they were subiect, neither by any other amongst themselues, nor of China, but in common: yet notwithstanding they liued in great peace and quietnesse, for that euerie one did content himselfe with his owne. Upon Sunday in the afternoone they departed from this Ilande, and sailed their course all

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Nine hine  
and horse.

that night, and the next morning they arrived at another Island called Corchu, which was twentie leagues from the port of Tanuso from whence they departed. The Spaniards seeing what leisure they took in this their voyage, they requested the Captaines to commaunde the mariners that they shoulde not enter into so many portes or harborz, for that they had no certaintie of the weather, and not to detract the time, but to take oportunitie before that contrarie weather do come: for to saile in that order it seemed more for recreation then to achieve or obtaine a voyage. The Captaines answered, and requested them to have patience, for that in making their iournies as they did, they doo accomplish and follow the order set downe by the vizoy and Insuanto, who did expressely commaunde them with great charge for to direct their Navigation by those Islands with great deliberation and consideration, because they might in safetie and health arrive at Manilla.

The Chinos  
are fearefull  
of the sea.

The same day the North winde beganne to blowe verie strongly: in such sort, that they thought it not good to go forth of that harbor (as well for that aforesaid, to be commanded to the contrarie) as also for that the Chinos are very fearefull of the sea, and men that are not accustomed to ingulfe themselves too farre, neither to passe anye stormes.

Nere unto this Island there was another somewhat bigger, which is called Ancon, wholly dispeopled and without any dwellers, yet a better countrie and more profitable for to sowe and reape then that of Corchu. The Spaniards being at an anchor there, understood by the Chinos that in times past it was very well inhabited, unto the which arrived a great fleet belonging to the king of China, & by a great storme were all cast away upon the same: the which losse and destruction being understood by another generall that had the guard of that coast, suspecting that the dwellers thereof had done that slaughter, he came to the shore and slew many of the inhabitants, and carried all the rest in their ships unto the firme land, who after wards would never returne thither againe, although they gave them licence after that they understood the truth of that successe: so that unto that time it remained dispeopled and full of wilde swine, of the kind that remained there at such time as they were slaine and carried away as you have heard.

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This Island and the rest adjoining thereunto (which are very many) have very excellent and sure ports and havens, with great store of fish. These Islands endured untill they came unto a little gulf, which is five and forty leagues over, and is sailed in one day, and at the ende thereof is the port of Cabite, which before we have spoken of, and is nere unto Manilla.

So when that winde and weather served their turne, they departed from the Island of Ancon, and sailed till they came unto another Island called Plon, whereas they understood by a shippe that was there a fishing, howe that the rover Limahon was escaped, whereas he was besieged at Paganinan: the manner and forme of the policie hee used therein shalbe told you in the chapter following.

#### CHAP. XXXI.

They have news how that the rover Limahon was escaped, and howe that he was in an Island there hard by: some gave iudgement to go and set vpon him, but they resolved themselves to the contrarie, and follow the voyage to Manilla.

Being at an anchor in the Island of Plon, tarrying for a wind to followe their voyage, with great desire to come thither whereas they might understande what had happened unto Limahon, at the same time entred into the saide harbor a shippe with fishermen, they believing that hee had bene one of the Islands, they went unto him and asked of whence they were, and from whence they came, and what newes they could say of Limahon (who was knowne unto them all, either by some harme that they had received, or else by report of others that had received hurt.) These fishermen gave them particular and whole relation, by the which they understood that Limahon was fledde and not perceived by the Spaniards: he escaped in certaine barks, the which he caused to be made very secretlie within his forte, of such timber and boards as remained of his shippes that were burnt, the which was brought in by night by his souldiers, on that side of the fort which was next unto the river, and were not discovered by the Castillas, which



which were put there with all care and diligence to keepe the mouth, that no succour might come in to helpe them. And towards the land there whereas he might escape, they were with out all suspicion (they were so strong) and did not mistrust that any such thing shoulde bee put in use, as afterwards did fall out, the which was executed with so great policie and craft, that when they came to vnderstande it, the rouer was cleane gone, and in sauegard, caulking his barkes at the Ilande of Tocaotican, the better for to escape and saue himselfe, and they saide that it was but eight dayes past that hee fledde.

With this newes they all receiued great alteration, but in especially Omoncon and Sinlay, who returned vnto the Spaniards and saide, that the escaping of the rouer is not without some industrie, and that it coulde not bee done without the will and knowledge of the Spaniards, and that the rouer had giuen vnto the generall of the Ielbe some great gifts for to let him go, for that other wise it were a thing impossible for him to escape, being besieged as hee was, although the Spaniards had slept: the Spaniards did giue their discharge in such probable manner, that the captaynes of China were satisfied of the false opinion they had receiued, as afterwards they were fully perswaded when they came to the cittie of Manilla and heard the generall of the Ielbe and other captaynes and souldiers that were at the siege. This Iland of Tocaotican whereas the rouer was mending and caulking of his barkes, was distant from the Ilande of Plon, whereas the Spaniards were, onely twelue leagues, and being by sea it seemed to be lesse, for that very plainly you might see the one Ilande from the other. The which with the great cholor that Omoncon and Sinlay had for the escaping of the rouer, as also with the feare they receiued in that which might happen vnto them by reason hereof at their returne vnto China, which at the least might bee to take away (to their great shame) the titles of Loyrias, which was giuen them in that respect, did cause their stomakes and mindes to rise, and to seeke occasion to go and fight with him, for that it seemed vnto them they shoulde get victorie with great ease, for that hee was vnprovidid and wearied with the long time of his siege. Being in this determination there came vnto them the Captaine that was appointed generall ouer them, and saide that the vizoy of

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Auchoe and the gouernor of Chincheo had sent them onely to carrie those Spaniards vnto Manilla, and to bring with him a line or deade the rouer Limahon, if they woulde giue him vnto them, and that hee woulde not digresse from this order by no manner of meanes, neither coulde they, if that they were so disposed, for that the shippes were pestered with the hostes: and againe, their people they had brought with them, was more for to saile and gouerne their shippes then for the sight. Moreover the sight woulde be very dangerous for that it was euident that the rouer and his companions, woulde rather be at staine then to yeelde themselves in any respect, and for to put such an enterprise in effect, it were requisite to haue both ships and men, and not to go so vnprovidid and pestered as they were. All which reasons being considered, they were all conformed vnto the opinion of the Generall, and determined that so soon as winde and weather did serue, to set saile and to passe the gulfe for to go vnto Manilla, whither as they were bound, and not to come vnto the Ilande of Tocaotican whereas the rouer was.

So after they had remained three weekes in that harbour detained with a mightie North winde, that neuer calmed night nor day in all that time. The eleuenth day of October two houres before day, they set saile and went to sea. By reason of this great wind there was not one shippe of all those that were in the port of Plon coulde go forth to giue any notice vnto the rouer, of the going of the Spaniards, neither of the captaynes of China. Sixtene leagues from the port, sailing towards the South, they discovered a mightie Iland verie high land, which was called Tangarruan, and was of three score leagues about, all inhabited with people like vnto those of the Ilands Philipinas: they passed hard by it in the night, with a stiffe South west winde, which was the occasion that the shippe wherein the Friers went, was constrained to go to sea, and the other nine which were in their companie for their safegarde, throwed themselves hard vnder the Iland, by reason whereof they were so farre separated the one from the other, that in the morning they coulde not see them. They were in great danger, because that night there was a great storme of winde, in the which they lost the rudder of their shippe, and almost without any hope to escape the fury thereof.

Being in this extremitie, they commended themselves with contrite hearts vnto almighty God, and put their shippe before the sea, vntill such time as they had supplied their rudder, the which they did, although with great trauell and labour: then straightwayes it was the will of God that this contrary wind was somewhat calmed and his furie abated, and a prosperous winde fauoured them, so that vpon Sunday in the morning being the seuenteenth day of October they discovered the Island of Manilla of them greatly desired, yet could they not reach vnto it vntill saint Simon and Iudes day: by reason that they returned backe vnto the river of Paganinan to seeke the other nine shippes, for that it was concluded amongst them, that if it should so fall out, they to be separated in any storme, that they should come vnto that river, and to meete together as they did.

So they departed from thence vnto the port of Buliano, & not entring therein, the captaine Omoncon did set a man on shore, one that could speake the language of that Island, and gave him charge to informe him selfe of all that had happened with the roner Limahon, for at that time he could not beleue that which had bene told him. Vntill such time as he returned the shippes being without at the sea, did play vnder fore sailes, who did declare vnto them the verie same thing, the which was tolde them at the Islande of Plon without faultring any point: the which caused Omoncon and Sinsay to receiue much more grieffe then they did, when they heard the first newes; for as then they were doubtfull of the truth. The Spanyards as then suspected that they would haue returned vnto the firme lande, and not haue gone vnto Manilla, but to haue left them there all alone vpon that Island. But it fell not out as they suspected: For although that Omoncon and Sinsay did make an outward shew to doe it, and sayde that they would sende the Spanyards in a shippe, for that as then they were out of all danger, and in sight of Manilla: yet was the Generall of a contrarie opinion, and sayd, that for no manner of occasion that might happen hee would not differ one point from the order which was giuen vnto him, and therewith they sailed towards the Island that they so long desired to see, and came thither the twentieth day of October, as aforesaid.

So that from the port of Tanuso which is the first port of China till they came vnto the Island of Manilla they were five and thirtie dayes, and is not in all full two hundred leagues, which may bee made with reasonable wether in tenne dayes at the most.

## CHAP. XXXII.

The captaines Chinos ariued with the Spaniards at the citie of Manilla, the Gouvernor and those of the citie doo receiue them with great ioy and triumphes, and after they had remained there certaine dayes, they returned vnto the firme land, being instructed and satisfied of many things touching our holy catholike faith, with great desire to receiue the same.

After that it was knowne vnto the Gouvernor of the citie of Manilla and vnto the generall of the fiede as also vnto the rest of the captaines and souldiers of the arinall of the Spaniards, whom they with great care desired to heare of, as well for the particular loue they beare vnto them as also for to vnderstand and heare the newes from that mightie kingdome of China, to be declared by witnesses of so great faith and credite. They altogether went forth to receiue them with great ioye and pleasure, and likewise all such captaynes and souldiers as came in their companie.

They were straightwayes conueighed vnto their lodgings to rest themselves of their long iourney which they had by sea, for it was requisite and needefull: for the which afterwardees there was great feastes and bankets, which was made by the Gouvernor, the generall of the fiede and other particular persons vnto the Chinos, in recompence of that which was done vnto the Spaniards in their countrie.

All which feastes did giue them little content when as they did remember the flying and escape of the Rouer, but in especiall Omoncon and Sinsay, who continually & euery moment did call vpon the generall of their floete to make haste & to shorten the time that they might depart from the firme land, where giuing notice vnto the Gouvernor of Chincheo of the estate of Limahon, he might giue order that before he had reedified and repaired

repayred himselfe they might take him (which is a thing most desired in all that kingdome). The generall was verie glad, and reioyced of their good intertainment, and answered vnto Omoncon & Sinlay, saying that by reason of the great storme and foule weather past, their ships had great neede of reparati- on, and likewise the marriners to ease themselves, the which being done he would with all his heart depart.

The generall of the floures was verie sorrowfull and much grieved for that the flouer Limahon was so escaped, and the more when he vnderstande that he was suspected that hee did consent vnto his departure: for which occasion, if that the Cap- taynes had not bene verie much wearied with the long siege, and euill weather which happened in that time, without all doubt he would haue followed him, and neuer to haue left him till he had taken or slaine him.

Although they were fully perswaded that Limahon was so terrified with the great perill and danger in the which he was, and againe with so small number of people, that rather hee would desire to put himselfe in securitie then to offende or doo any harme, neyther to put himselfe in any place whereas hee might receiue damage of any of them to whom hee had doone so open wrong (who were so much desirous to be reuenged) who for to preuent all that might happen (as after we vnder- stande) hauing made readie his barkes and boates which he or- dayned in his fort, and put in them victualles for their iour- ney, he departed with his small number of people, vnto an Is- lande farre off and vnknown, there whereas he vnderstande that none would goe to seeke him, and there hee remayned a time whereas he fell sicke of a melancholicke infirmitie which grewe by an imagination that hee had, to remember in what state he was at that time, and howe he had scene himselfe at o- ther times feared throughout al the kingdome of China, which was an imagination sufficient for to bring him to his ende: his companions were dispersed abroad, so that we neuer heard more of them.

Now returning to our purpose, after that the China Cap- taines had recreated them selues with the feastes and sportes that was made vnto them, and taken recreation many dayes, and starved hoping that the weather would proue fayrer to prepare

prepare themselves to depart. In the same time they did in- treat of many things in particular touching Christian religi- on, whereof with great care they did informe themselves of our religious men, and tolde them some secret things that were vnknown vnto them of their countrie, for that they were strangers.

So when as time and weather did serue, they did take their leaue, with many signes and tokens of grieve for to depart and leaue the conuersation of so good companions, and did promise vnto them to procure all that was possible that the friendshippe begunne betwixt them and the Chinos, should continue and perseuer, for that it was a thing that did content them all.

Their generall himselfe did take this particular charge vnto himselfe, with a determinate purpose for to declare in effect to the Gouernour of Aucho (whose priuate seruant he was) the good meaning of the Castillos, and what principall people they were, and the ceremonies they used, with the which hee was maruailously in loue. Likewise hee would giue him to vnderstande of the flying of the flouer Limahon, how and in what manner and order it was, and how that the generall of the field and the other captaines were in no fault thereof. This he would do in respect that if it should so fall out that Omon- con and Sinlay for their owne credite should declare any thing against the Spaniards that was not true, that they might not be beleued.

Besides all this he tolde the Gouernour certaine things in secret, how they might with great ease purchase the friendship they pretended. And amongst them all, one was, that hee should make a supplication vnto the catholike king, in reque- sting him to write a letter vnto their king, and sende him an- bassador, and such as shoulde giue vnto them the light of the Catholike and Christian faith, with the which diligence there was no doubt, that not onely the friendshippe betwixt the kinges and their subiectes shoulde bee established, but also the king and all his kingdome would receiue the Catholike faith, for that there are many ceremonies used amongst them which do much resemble those of our Christian reli- gion, and againe in their liuing morallty, they doo obserue in many things the same commandementes of Gods lawe,

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of the which in particular he did informe himselfe, so that the greatest difficultie was in the entring in of the preaching of the holy gospel, and beeing by this meanes ouer come, in a short time all the whole kingdome would turne Christians. And considering that in their worshipping, as they doo worship all thinges in the seconde essence, with great facilitie they would change their adozation and giue it vnto the first, as most worship, and vnto whom it is their duties. The generall did adde more thereunto, and saide that he was so much affectioned vnto the faith of the Christians, that if it were not that he should be banished and lose his countrey, house and landes, without all doubt he would haue bene baptised: the which he could not do without losing of all, for that they haue a law in their countrey, the which is obserued and kept inuolably, by the which it is forbidden that none whatsoeuer, can receiue any strange religion differing from theirs vpon paine of death, without the consent of the king and his counsell.

This law was made to take away nouelties, and to liue all in one vniuersitie of religion, with one manner of rites and ceremonies.

This only was the occasion that certaine marchants of China being affectioned vnto the law of the gospel, were baptised at the Philippinas, and there doo dwell at this day in the citie of Manilla amongst the Spaniards, and are become verie good Christians.

So with these offers and with promises to be great friends vnto the Spaniards, the Generall departed from Manilla to goe vnto the firme lande, and with him the other Captaynes Omoncon and Sinsay with great hope that verie shortly they should be all of one faith. So the one took their leaue of the other with reasons of great affection and tokens of great loue signifying that in any thing that should be offered they should finde them friendly.

They being departed, the Spaniards remained verie careful in praying vnto the diuine maiestie, desiring of him to direct all thinges in this their request, that it might be to his holy seruice, and also to inspire the catholike maiestie of king Phillip their Lord for to sende his Embassador vnto the king of China, offering his friendship, and to admonish him to re-

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receiue the faith of Christ, the which according vnto the report of the Rusten Fryers that entred into that countrey (of whom we haue made mention manie times in this booke with their companions) and also the Generall of China tolde them that there was no other means but only that for to bring their purpose to effect.

This counsell with all the speede possible they put in vze, and sent vnto his maiestie one of purpose, and in the name of all them of those Ilandes to request him, and to declare how much it did import. They sent vnto him this relation with manie particular persons for to moue his most Christian minde, for to sende an Embassador, as in effect hee did, in that sort as hath bene tolde you in the last Chapter of the thirde Booke of this historie, whereas it is declared in particular, and in what estate it doth remaine vnto this day. God for his mercies sake direct all thinges, that it may be to his seruice and glorie, and the saluation of so many soules.

*The end of the first booke of the second part.*



The

The second booke of the second part of the historie of the mightie kingdome of *China*, In the which is containe the voyage that was into that kingdome in the yeare 1576. by the fathers Fryer Peter de *Alfaro Costodio* in the Ilandes *Philippinas* of the order of saint *Francis* of the prouince of *S. Ioseph*, and other three religious men of the same order, and their miraculous entring into that kingdome, and what happened vnto them for the space of seuen monthes that they there remained, and what they did see and vnderstand of: all the which are notable and verie rare.

## C H A P. I.

The Fryers of Saint Francis came vnto the Ilandes *Philippinas*, and procured to passe vnto the firme lande of the kingdome of *China*, with zeale to preach the holy gospel.



The day of the visitation of our Ladie in the yeare 1578. there came out of Spaine to the Citie of *Manilla* in the Ilandes *Philippinas*, the father Fryer Peter de *Alfaro*, who, went for *Costodio* of that prouince and fourteene more other religious persons of the same order in his companie, and were sent by the king of Spaine and his royall Counsel of the *Indias*, for to be ayders and helpers of the *Austen* Fryers, who vntill that time had bene there alone in those Ilandes, occupied in the conuerting of the people in that countrie, and were the first ministers of the gospel, preaching the same with great zeale, vnto the profite of their soules: of the which people, those Fryers had baptised (when the others articulated) more then one hundred thousande, and the rest prepared and cathecised to receiue the like. Because that at the first occasion that might be giuen, they might enter into the kingdome of *China* to preach the holy gospel. The which Fryers when that

that they had been there the space of one yeare occupying themselves in the same exercise in preaching and conuerting the people of that countrie. In the same time they were giuen to vnderstand by the relation of the selfe same *Austen* Fryers, as also by many marchants of *China*, which came vnto them with marchandice, of things to be wondred at of that mightie kingdome, and of the infinite number of soules which the diuell had deceiued and brought vnto his seruice with false *Idolatrie*. The which being by them well vnderstood, they did burne with great zeale and desire of their saluation, and to goe and preach the gospel, although it were to put their persons in whatsoeuer hazard or danger.

So with this their great desire, they did many and diuerse times communicate with the gouernour that was there at that time for his maiestie, who was called the Doctor *Francisco de Sandi*, desiring his fauour and licence for to goe vnto *China* in the companie of certaine marchants of that countrie, that were at that present in the port with their ships, offering themselves to get their god will, although it were to offer themselves to be slaues or otherwise whatsoeuer. And seeing that at all such times when as they did intreat of that matter, they found him but luke warme, and that he did (as it were) but to detract the time, and feed them with hope. then they calling to minde, that the chiefe intent and cause of their comming out of Spaine, was to enter into that kingdome, caused a newe desire to grow in them, what with the contradiation they had with the sayde *Chinos*, as well in conuersation as in talke, and finding them to be a people of great abilitie and discretion, and of verie good iudgements, the which did greatly content their desire, they did perswade themselves that it was an easie matter to make them to vnderstande the thinges appertayning vnto God. So that they determined to put other remedies in practise, because that which they required with the god will of the Gouernour, seemed to be a large and long matter. So it happened that vpon a time intreating of this matter, and hauing requested of God with great instance for to direct them the readie way which was best for his seruice, and for the profite of those soules, there came to the Ilandes *Philippinas* a *Chino*, who according as they did vnderstand, was one of the priests & religious men.



men of that kingdome ( of the which priestes there are a great number in euerie towne ) this priest went diuerse times vnto the monasterie of the Fryers, and did common with them of the creation of the worlde and other things which did open the way that they might declare vnto him thinges appertayning vnto God, vnto the which he did harken with great good will. And after that hee had declared vnto them in particular the mightinesse and secretes of this mightie kingdome of China ( whose conuersion they so greatly desired ) he very inquisitiuely asked of them matters touching the Christian faith, of whome within a fewe dayes after he desired to be baptised, for that he would be a Christian, being instructed befoze in many matters touching our catholike faith.

Our religious men did accomplish his desire, the which was an incredible ioy vnto all the dwellers of the Citie, and a content vnto himselfe.

So after that he was made a Christian hee remayned in the monasterie amongst the other, but yet would he neuer eate any other thing but colde herbes: and he seeing that all the religious men did arise vp at midnight to mattens and discipline themselves, spending the greatest part of the night in prayer befoze the holy sacrament, hee did not faile one point, but did imitate them in all their doings, with outward shewes of a verie good will. All the which did incyte the Fryer Costodio and al the rest of his companions to put in execution their great desire they had, according as it hath bene tolde you. Whereupon he went once againe vnto the gouernour to intreat him by faire meanes that which befoze they had comoned with him of, and that he would procure some order or meanes, that those religious men might go to the kingdome of China to preach the lawe of God, offering himselfe to be one of them, with protestation that if he would not giue them leaue, they would procure to goe without it, with that authoritie the which hee had of God and of his superiours, for to teach and instruct these poore Infidels their neighbors: and this should be done with the first opportunity they might finde or haue.

But neither this, nor yet the example of that good Chino, which was neuer christened was sufficient to perswade the gouernour to consent vnto their request, but perscuering in his

first opinion, he answered and said, that it was too timely, and that the friendship which they had with the Chinos, as yet was very small. And how that the fathers of S. Aussen had manie times attempted the entrie into that kingdome, and yet neuer could obtaine their desire. And howe that the Chinos that did carrie them did deceiue them, and left them in certaine Ilands. till such time as they heard farther newes of the Rouer Limahon, and of the returne of the Captaine Omoncon, who did carrie them with the good newes of the straight siege in the which they had the rouer: and yet for all that they commanded them to returne from Aucheo, without giuing them any licence to remaine in the countrie to preach the holy gospell, and now to attempt the same, was but to giue occasion vnto the Chinos euerie day to mocke and make a test of the Spaniards, and willed them to staye till such time, as it were the will of God to giue way vnto the same, which could not be long.

This Fryer Costodio vnderstanding the answer of the Gouernour, perseuering still in his first opinion, and did not goe about to seeke any meanes to accomplish their desire for the entring into the firme lande, hee straightwayes beganne secretly to procure by all meanes possible to attempt and accomplish that iourney, although it were without the order and consent of the Gouernour ( when that it might not be doone otherwise ) the which incontinent they beganne to put in vye, for that the Fryer Costodio and Fryer Steuen Ortiz ( who was a religious man that for the great desire he had, did learne the China tongue, and at that time did speake it resonable ) they both together did giue to vnderstande of their desire and pretence vnto a deuout souldier of their religion and one that they made great account of, who was called John Dias Parado, who often times had made manifest vnto them and saide, that he had a great desire to do some especiall seruice vnto God, although it were to hazarde his life in the same. who at that instant did accomplish his desire, and did promise them to beare them companie vnto the death.

So with this conformitie they went straightwayes altogether to speake with a Captaine of China that was in the same port in a shippe of his owne, who many times did repayre

vnto

The Spaniards rise at thei midnight mattens and worship them-  
selves.

unto their count, to aske of them thinges appertayning vnto God, and the heauens, with shewe of a very good vnderstanding, who vnto their iudgement did consent and accept all with great pleasure and delight.

Unto this captayne they did giue to vnderstande the effect of all their desire, requesting him of his ayde and helpe in the prosecuting of the same. Who straightwayes did offer himselfe to accomplish their request and to carrie them vnto China, so as they woulde then giue him some thing for to bestowe amongst his marriners. The souldier John Diaz Pardo did promise to giue them all that they woulde aske, and gaue them in earnest certaine ryalles of plate. And for that all thinges shoulde be doone in good order, and in such sort that the Gouvernour nor any other shoulde haue any suspicion or knowledge, it was ordayned amongst them that the Captaine of China should with all speede dispatch himselfe and depart to the port of Bindoro, which is twentie leagues from the citie of Manilla and there to tarrie for them, and to carrie in his companie the Chino that was new baptised as aforesaid.

The captaine made haste, dispatched himselfe and departed vnto the port appointed, & within a fewe dayes after the father Costodio and his company with the souldier his friend did followe the. But when they came thether they found the captaine Chino in an other mind, in such sort, that neither gifts nor faire intreatie was sufficient to perswade him, to performe that which he had promised in Manilla, but returned vnto them their earnest befoze receiued, affirming that for any thing in al he woulde he would not carrie them, for that he knowe very well, if hee should so do, it woulde cost him his life and goods.

The new baptised religious Chino seeing that, wept bitterly, with discontentment to see how the diuell had changed the minde of the Captaine, for that in that kingdome the holie gospell should not be preached. The father Costodio did resolve himselfe to returne vnto Manilla and there to abide a better oportunitie, as in effect they did, whereas they remained certayne dayes, till such time it happened as followeth.

Upon a day the Gouvernour sent and called vnto him the father Costodio, and requested of him, that he would let him haue some fryer for to sende vnto the riuer of Cagayan, whether not

not long befoze he had sent certaine Spaniards for to inhabite.

The fryer Costodio promised him one, and that he should go with him in companie till he came to the prouince of Illocos whether he went, and that from thence he woulde dispatch him vnto the riuer of Cagayan, according vnto his worshippes commandement, requesting of him to haue in his companie to keepe watch & ward in that iourney the enligne Francisco de Duennas & John Diaz Pardo the souldier his friend as aforesaid, with pretence to depart fro thence vnto China, as in effect they did, as shall be tolde you. The gouernour being very willing for to pleasure him, did grant his request. So with great speede he departed, and carried with him the foresaide souldiers, and for companion a religious man called Frater Austin de Tordeillas (he who after wards did put in memorie all thinges y passed with them in China) out of the which hath bene taken this small relation. So when they came vnto the Illocos, they found fryer John Baptista and fryer Sebastian of S. Francis, of his owne order, occupied in the teaching and instructing the people of that prouince, which was the fourth day of June.

The next day following they called a counsell, where it was concluded that all those that were there present would venture themselves for to go vnto China, to conuert those Gentiles or else to die in the quarrell. And the better to bring their purpose to passe, they thought it good to speake vnto an other souldier that was there with the called Pedro de villa Roel, not telling vnto him their pretence because they woulde not be discovered (but asked him in this manner) if he woulde beare him companie & the other two souldiers, who altogether went about a busines of great honour and seruice of God, and the benefite & sauing of many soules, and that he woulde declare vnto them whether he woulde go or not, without asking whether nor from what place, for that as then they could not giue him to vnderstand, till time did serue. His answer was, that straightwayes he woulde beare them companie, and would neuer leaue them to death.

So forthwith they all together with singular ioy went to the ship wherein the father Costodio and his companion with the other two souldiers came in fro Manilla to y place with a reasonable frigate, although but with fewe marriners, & they not berie expert. So being altogether in the shippe, with all such

things as they could get together in that small time for their provision in that journey, they made all things in a readinesse to set saile the same day which was the twelfth day of the sayd moneth of June. So after they had sayde masse and commended themselves vnto God, requesting him to direct their voyage that it might be to his glorie and seruice, they set saile vppon a fryday in the morning, with intent to goe south of that port, but they could not by no meanes possible, for that the sea went verie loftie vpon the barre, and contending with the sea for to get south they were in great danger to haue bene cast away, which was the occasion that with great sorrow they returned into the port, whereas they remayned all day.

## C H A P. II.

The Fryers and their companions depart from the port of Illocos, after they had committed vnto God the direction of their voyage. They passe great daungers and troubles, & do ouercome them all with the confidence they haue in God, and came vnto the kingdome of China miraculously.

**S**o the next day after they had committed themselves to God with great deuotion, they embarked themselves and made saile, and by the will of God they went out of the harbour although with great danger, & they carryed with them an other barke a sterne their ship, in the which they did determine for to set a lande such Indians as they carried with them from the Esquipazon, to helpe them out of the harbour: the which they did not for feare they should be drowned. So when they were out of that riuer, they sayled towards the little Iland, that was but one league from that place, and there they put the Indians ashore, & with them a young man a Spaniard that they brought from Manilla to serue them. So those which should go on that voyage remained there the same night, who were the frier Costodio, frier Peter de Alfaro bozne in Sinel, frier John Baptista, bozne in Pefaro in Italy, fryer Sebastian de san Francisco of the citie of Boecia, and frier Augustin de Tordeillas, of the same towne whereof he hath his name, all these foure were priestes of the masse.

The

The Fryer Costodio would with a very good will haue carried more of them, but he durst not for two causes, the one for that hee would not haue bene discovered, and the other (which was the principal occasiō) because he would not leaue that province of the Illocos without such as should instruct them, whereas were many baptised: for which respect, he left some behind him, which afterwarde hee would haue bene very glad that they had bene in his companie. There were three Spaniards souldiers that did beare them companie, the one was called the ancient, Francisco de Duennas, of Velez Malaga, the other John Diaz Pardo of Saint Lucas de Barameda the third Redro de Villa roel of the Citie of Mexico. Besides these they had a boy of China, who could speake the spanish tongue, and was one of them that were taken at the siege of Limahon the Houer, and other foure Indians of Manilla.

They departed from this little Ilande, vpon a munday the first quarter in the morning, which was the fiftene day of the said moneth of June, and sayled that way, so nigh as they could gesse to be the way vnto China, without pilot or any other certaintie, more then that which God did shewe and put into their mindes, with their great desire, which seemed vnto them to comprehend and bring it to passe. This day the winde was contrarie and against them, which was the occasions that they sayled but little. Towardes the euening the winde changed and blew at the north (the which winde vppon that coast is verie dangerous) which made them greatly afrayde: yet was that feare giuen away by an other feare much greater then that, which was that they should be discovered, and that they should be pursued by the commandement of the gouernour of Manilla: for which occasion whereas they should haue shrowded themselves vnder the land, they wrought contrary, and cast about vnto the sea in great danger to haue bene cast away, but it was the will of God that when as night came the winde did calme (which commonly falleth out to the contrary) but the sea remayned very rough and loftie that they thought verily to haue bene drowned with the furie thereof, for it tossed the Frigatta in such sort that it seemed a whole legion of diuels had taken holde on both sides of the shippe forcing the one against the other, that it roled in such sort that many times the halfe

They were  
in great perill

decke was in the water, so that the mariners could not stand upon their feete, but were driven to sustaine themselves by the ropes & cables. But the religious men trusting in God, whose zeale had caused them this great trouble, did pray and beseech him with many teares that hee would deliver them out of the same danger: and not to give place unto the diuell for to discourage them of their voyage and enterprise.

The friers  
used certaine  
conjuracions  
for that S.  
Antonie was  
a sleepe.

These their orations and prayers did so much prevaile, with certaine conjurations which they made against the devils (whom they thought they did see visibly) that after midnight the north winde ceased, and began to blowe at the north east, with the which the sea began to waxe calme, so y they might make their way to be east northeast, for that they had intelligence, that that course was the shortest cut to the firme land. This winde which was so favourable unto the, did increase so much in two houres, that the sea waxed lottie, and caused them to forget the sorrowe past, and constrained them (for that the shippe was but small) to cut their mast over boorde, and to put themselves unto the courtesie of the sea, with little hope to escape the danger. But our Worde, whose zeale did moue them to attempt that iourney, did direct their voyage in such sort that the next day following it came to be calme, in such sort that they might set by a newe mast in the place of that which was cut over boorde in the storme, and therewith to navigate so2wardes with their begunne voyage. So upon the fryday following at the breake of the day they sawe lande, and thinking that it had bene the firme lande, of China, they gave thanks unto God, and reioyced, in such sort that they had cleane forgotten the troubles of the stormes and foule weather passed, so they made towarde it, and came thither about none, but when they were a shoze, they found that it was but a small Iland and situated foure leagues from the firme lande, and for that it was so nigh, a farre off it seemed to be all one thing. But when they came unto this Ilande they did discover many ships, which were so many in number that it seemed all the sea to be covered with the. The friers, with the great desire they had so2 to knowe in what port they were, they comanded to gouverne their ship towarde wherreas they were, who when they saw them & could not know the, by the strangenes of their ship and sailes they did fly from them all that

that euer they could. The which our men perceiving & could not imagine the cause thereof, they were very much agrieved and sorrowfull, and the more so2 that they could not learne nor vnderstand where they were. But seeing nigh vnto them to the lewarde three ships, they made towarde them, and when they were somewhat nigh they put themselves as the others did. In this sort they spent all the rest of the day in going from one port to an other, vnto those ships for to informe themselves where they were, but all this diligence preuailed them nothing at all till it was almost sunne set, they entred with their frigate into a gut vnder the shoze, whereas fell from a high rocke which was more than one hundred fatham by estimation a streame of water which was as bigge as the bodies of two men together.

In this gut there was three other ships and they came to an anchor in the middest amongst them, the which being done they asked of them what countrie that was, but they answered nothing, nor made any semblance, but looked the one vpon the other, & in beholding of the Spaniards they gaue great laughers. In this gut they remained all that night almost amazed to see how those people were as though they were enchanted, and they without any light of their desire, which was to knowe wher they were. So y next day following (which was saterday) verie early in the morning they set sayle and went amongst a great sort of Ilandes alwayes bearing vnto them, which they thought to be the firme lande, being greatly amazeled to see the infinite number of shippes both great and small that they sawe: some were a fishing, and some vnder sayle, and other some ryding at an anchor. The same day about none there happened vnto them a strange & miraculous thing, and it was, that passing throug a straight that was but a quarter of a league of breadth which was betwixt the firme lande and a small Ilande, in the which was continually foure score ships of warre, sette there for watch and warde, they passed throug the thickest of them and were neuer scene, for if they hadde, without all doubt they had sonke them, or slaine them, their order and commission is so straight giuen them by their generalles of the sea, in the which they are comanded, that whatsoeuer kinde of people of strange nations that they do meete vpon the coast so2 to kill them or sinke them,

except they do bring licence from some gouernor of such Cities as be vpon the coast, for that such as do meane to haue trafficks do sende to demande the same, leauing their ships a great way at sea.

This lawe for to watch and warde was made and ordayned (as they do say) in respect of the Iapones who did enter into certaine of their portes, dissembling themselves to be Chinos, being apparelled as they were and speaking their language, they did vnto them great and strange hurtcs and damages, as is declared in the booke before this. So when they were passed this straight they sayled almost six leagues for wardes into a verie sayze and great bay, following other shippes that went before them, for that it seemed that they would enter into some port, and there they might informe themselves where they were, which was the thing that they most desired. When they had sayled about two leagues in this bay they ouertooke one of the three shippes and asked of the people that were within her (by the interpreter they had with them) whether they sayled and what lande that was which they sawe before them. When the principall that was in that ship, did put himselfe into his boat, the which hee had at sterne, and came vnto the ship where the Spaniards were, the better to vnderstande what they did demand, for they before by reason that they were somewhat farre off the one from the other, could not vnderstande the Spaniards demand but by signes. So when that he vnderstode their request he answered them that it was the country of China, & how that he came laden with salt from the citie of Chincheo, and went to make sale thereof vnto the citie of Canton, which was so nigh hand that they might arriue there before night. But when that hee was entred into the Spanish ship & saw the friers & the rest that were in their companie & saw that their apparell & speech was strange vnto him, he asked of them what they were and from whence they came, & whether they went (and when he vnderstode they were Castillos, & of the Ilands Philippinas & came fro the said Ilands, & were bound vnto China, with intent to preach the holy gospell) he asked the whole licence they had, to conduct them vnto the firme lande. But when he vnderstode that they had none, hee asked them howe they passed and escaped the flete of ships that was in the straight aforesayde.

The

The Spaniards answered that they found no impediment nor let. So he being greatly amazed as well of the one as of the other, entred into his owne boate, and with great surie departed from their shippe, and went into his owne, but at his departure the Spaniards did request him, that he would conduct them vnto the cittie, who gaue them to vnderstande by signes that he would, although he feared the rigorous punishment that in that kingdome is executed vpon all such as do bring into the same any man of a strange nation (as hath bene tolde you in the first part of this historie.) So hee fearing that if hee should enter with him into the port, the fault would be imputed vnto him, therefore at such time as hee came within halfe a league of the riuers mouth, he cast about his shippe and sailed to sea, and went so farre that in a short time the Spaniards had lost the sight of them, who when they saw that they had no guide, they followed the course of another shippe that they had discovered before the other did cast about to sea, for which occasion the other two ships that wee spake off before were departed. So a little before the sunne set they discovered the mouth and entrie of a great and mightie bode riuier, out of the which came two great streames of armes, and in them many ships entering in and going forth, and considering how they had the winde which serued them well, they entered into the same, but when they had sailed for wards a quarter of a league, they discovered so great a multitude of barkes, that it seemed vnto them a groue, or some inhabited place, and as wee dwelwe nigh vnto them, they not knowing our shippe, all began to flie and run away with so great noise, as though they should haue bene all set on fire or smoke in that place. The Spaniards seeing that they were the occasion of this feare amongst them, they withdrew themselves into the midst of the riuier, whereas they strooke saile and came to an anker, & there they did ride all that night, and it was in such a place that none of all the other barks and boates came nigh them by a great way.

The next day following which was Sunday, the one & twentieth day of June they weighed anker, and went vnder their foresaile by that arme of the riuier, the which within a little while they had sailed, did come with the other arme aforesayde and was in that place of so great widenesse that it seemed to be a sea,

a sea,



a sea, there sailed in and out many shippes, barkes and boates of whome the Spaniards demaunded how farre the port was off from that place, but they answered nothing at all, but with great laughter and wonder to see the Spaniards and their kind of attyre, they departed. But when they had sailed two leagues by the river, they discovered a high towre and very faire vnder the which were at an anker a great number of shippes, thither they sailed right on. So when as they came right ouer against the towre, they saw on shore a great mighty crane to discharge merchandize withall, wherewith lay many ships: but when they came to the point, fearing that some ordinance would be shot at them, they stroke all their sailes according vnto the vse & custome in y<sup>e</sup> ports of Spaine. They after a while that they had remained in that sort, & saw that neither the towre nor y<sup>e</sup> ships did make any motion towards them, they turned and hoised vp againe their sailes and went wheras al the ships were, & when they came amongst them, they let fall their anker wheras they did ride looking when they would come to demand of them any thing.

## C H A P. III.

The Friars and their companions came vnto the Cittie of Canton, they went on shore, and praised God for that it had pleased him to let the see their desire fulfilled. There comes a Iustice to visite them, and hath with them great communication.

The Spaniards seeing that they were there at an anker a good while, & that there was none that came vnto them to demand any questio<sup>n</sup>, they hoised out their boate, & went in it on shore, wheras they al kneeled downe vpon their knees, and with great deuotion did say Te Deum laudamus, giuing thanks to God for that he had so myraculously brought them into y<sup>e</sup> kingdome of China, of them so much desired, without any Pilot or other humane industrie: the which being doone, they began to walke along by the crane aforesaid, nigh vnto the which were certaine houses wherewas were kept ropes and tackling belonging vnto the shippes: so they proceeded forwarde with intent to seeke the gates of the Cittie, the which after they had gone the space of foure bargabus shot, they found the gate which was be-

rie

rie great and sumptuous of a strong and gallant edifice. The people of the country seeing them at their coming a shore how they did kneele downe, and how that their manner of attyre was different from the people of the same, & not knowing from whence they did come, did cause in them great admiration, and to ioyne together a great troope of people, and followed them with great desire to see the end of their enterpryse.

This great multitude of people was the occasion that they entred in at the gates of the Cittie, without being discovered of the guards & ports that were put there for that purpose, neither were they disturbed of the entry, by reason of the great throng of people, and strangeness of the matter. So after they had gone a while in the streets (the people increasing more and more to see them) they staid in the porch of a great house, there where as the iustices of the sea, or water bailies do keepe their courts of audience: and in the meane time that they remained there, which was a pretty while, the guardes of the gate vnderstood that amongst y<sup>e</sup> people & throng of the people, did enter certaine strangers contrary to the precept giuen them vpon great penalties: they straightway with great feare that their ouersight should be discovered, ran & laid hands vpon y<sup>e</sup> Spaniards & carried them backe againe, & put them out of the gate of the cittie, without doing any euill or harme vnto their persons, & willed them to stay there in that place till such time as they had giuen y<sup>e</sup> gouernor of the Cittie to vnderstand thereof, & he to send the licence that they may enter in againe. So after a good while that they had remained there wheras the guardes had set them, there came vnto the a man, who was a Chino called Canguin, and could speake Portugall: who knowing them to be Christians by their faces & attyre, did aske them in the Portugall tongue what they sought: y<sup>e</sup> Spaniards answered him, that their coming into that kingdome was for to shew & declare to them the way to heauen, & to giue the to vnderstand & know y<sup>e</sup> true God, the creator of heauen & earth: and that they would very faine talke with the gouernor to intreat therof. This Chino by & by brought to the a man that could speake very good Portugall, who as after they did vnderstand both he his wife & child were christened, and although they were borne in China, yet did they dwell 3. years with Portugals that were inhabited in Machao

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which is twenty leagues from that cittie of Canton. This did demande the same question of them that the other did, & where, soze they came into that countrie: they answered him the same as they did the other: hee replied and asked them who was the Pilot that brought them thither? they answered, the will of God, they not knowing howe, nor from whence. But after they had sailed at the sea certaine dayes, they came vnto that place, that according as it was giuen them to vnderstande, is the cittie of Canton, of the which they haue heard declared many strange thinges: the Chino asked howe the guardes of the sea and shippes that were in the straight aforesaid did let them passe: they answered that they saw no guardes, nor any other that did trouble them their passage. This last answer did cause the Christian Chino greatly to admire, who being moued with a good zeale, said vnto them, that they should returne againe vnto the shippe, and not to come forth vntill such time as he had giuen aduice of their comming vnto the Mandelines of the sea, which be certaine iudges appointed to giue aduice of all such matters to the gouernoz, that he may command what is to be done therein.

So the Spaniards returned vnto the shippe whereas they remained a good while, and passed great heate, for that it dooth erre in that port. So after a while they saue come vnto a house which was nere vnto the gate of the Cittie, a man of great authoritie, who was brought in a litter Chaire, & much people came with him: he stayed at that house, and from thence sent to call vnto him the religious men, and all the rest that came in their company: before them all came one that carried a table all whited, and thereon was written certaine great letters with blacke ynke, the which (as after they vnderstood) was the licence that the gouernoz of the cittie gaue them for to come a shoore, without the which there is no stranger permitted. The fathers did straightwayes obey it, and came forth of their shippe with moze companie then they desired (of such as came to see them) who were so many in number, that although the sergeants and officers of the iudge that sent for them, did beate them for to make way, yet was it a good while before they coulde come vnto the house whereas the iudge was, although the way was but short. So when they approached nigh one of

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the sergeants had them knéele down before the iudge, the which they did with great humilitie without any replication. Hee was set in a verie rich Chaire with so great maiestie that they were greatly astounded to see it, and the more when that they vnderstood by the christian Chino that he was not the gouernoz, neither of the supreme iudges: hee was apparelled in a robe of silke, close from about down to the soote, with the sleeves very wide, and a girdle imbossed, and on his head a bonnet full of branches, such as bishops doe vse on their mytres. Before him was set a table, whercon was paper and inke: and on the one side and the other two rankes of men, as though they were to guard him, yet without weapons. They had al of them in their hands long canes of foure fingers bzoze, with the which (as after they did vnderstand) they do beat such as are offenders, vpon the calves of their legges with great crueltie, as hath bene told you in the first booke of this histozie. All these had vpon their heads a manner of helmet made of blacke leather, and on them great plumes of Pecoocks feathers, with bzoches made of metal, a thing vsed to be woze in that countrie of such as are executioners or ministers of iustice.

The iudge had the interpreter to aske them of what nation they were, and what they sought in that countrie, and who was their guide to bring them into that port: the which being vnderstood by the religious men, answered that they were Spaniards, and subiect vnto the king Philip of Spaine, and came thither to preach the holy gospel, and to teach them to know the true God, creator of the heauen and earth, and to leaue off the worshipping of their Idols (who haue no moze power of themselves, then that which is giuen them by him that doth make them): the which worshipping is knowne and receiued by his holie law, and declared by the mouth of his only begotten sonne, and confirmed with diuine tokens from heauen, in whose garde doth consist the saluation of all soules. And to the last, touching who was their guide vnto that kingdome: they answered, that it was God, vnto whose will all creature are subiect, as vnto the true creator: all the which (as afterward it did appeare) the interpreter did not truly interpret of the interpretation of the Spaniards: vnderstanding that if hee should truly interpret what they saide, the Iudge would forthwith sende them away,

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which would be the occasion that he should get nothing of them: So that he made his interpretation as it best seemed for his purpose, fearing (as after he did confesse) that if he should declare the truth of that which the Spaniards had said, it would have been verie odious to the Judge, & afterward both unto them and to himselfe might be the occasion of some great evil: but to conclude, he answered and told the Judge that they were certaine religious men who lived in common, a sharpe and asper life, much after the manner of those of that kingdome: and that going from the Island of Luzon unto the Islands of the Illocos, in a great storme and tempest that chanced them, the ship wherein they were was cast away, and all their people cast away, saving they, who escaped by using great diligence, and put themselves in that small ship which came in company with another greater shippe, without Pilot or mariner, for that they were almost all drowned, and setting saile in the best manner they could or knewe, being holpen and constrained by necessity, they let their ship saile, and go whither as fortune did carry them. So after many dangers and stormes at the sea, according to the will of the heavens they came unto this port, whose name as yet they knew not. The Judge asked them where they had that Chino that they brought in their company for an interpreter. They answered that he was in Luzon & captiue unto a Spaniard: they took him and set him free, and hee understanding that they were bound unto the firme land of China which was his naturall countrie, he requested them to carrie him thither, the which they did with a very good will, for that they had neede of him to utter their desire, if neede did so require. All the which the other interpreter fearing, that if he should tel unto the Judge how that he was captiue unto the Christians, hee would be offended, and therefore hee did falsifie the same and saide, that coming unto an Island to take in fresh water, they found the boy there, where he was captiue eight yeares before, and came thither forced with a great storme, in the which was drowned a merchants shippe that was bound to Luzon, and he alone escaped by swimming, and so hee came aboard the shippe, in the which were the fathers, not knowing whither they went. All these vntruthes he did inuent for to dissemble and go forward with his knauish pretence, and would not declare the true in-

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tent of the Friars: the which he had decreed with himselfe how to doo before the Judge did sende to call them. Whereupon the Judge did aske them what they brought in their small shippe, they answered that they brought nothing but one chest and two little fardels of bookes, and an ornament for to say masse. This did the interpreter declare truely unto the Judge, for that experience might be made thereof. So the Judge forthwith commanded that it should be brought before him, the which being done, he caused it to be undone, and he perused every thing by it selfe, the which being strange unto him, for that he neuer saw the like: he made signes unto them that he receiued great contentment in the seeing of the, but specially of the Images they brought: but that which did best please him, was an Ara or sopre-altar of a blacke stone, the which did shine so bright that they might see themselves therein, as well as in a glasse. These Friars did bring the same with them out of the kingdome of Mexico, whereas you haue great aboundance, but specially in the prouince of Mechuacan. So after that hee had scene all, and saue that it was drie, without any signe or token that it had bene in the sea, hee called to remembrance the wordes of the interpreter in the name of the fathers, touching the storme wherein their shippe was cast away, and howe that they escaped by swimming, and put themselves in that small shippe in the which they came: and considering of the same, it seemed unto him that they did fable in that which they had saide: so that he did reple and asked if it were true that which they had before declared, and howe it should be that their bookes and other things were not wet at the sea, which was an euident token and plainly to be understood that they had fabled and told lies, and so he belaued they did in all the rest. The interpreter fearing least by that argument his fallshood would be discovered, he fel in talke a while with the Friars, asking & answering things very different to that which the Judge had commanded him. The hee was a strange & sharpe boldnes answered to the difficultly proposed by the Judge, & said, What as all merchants at such time as their shippes are ready to sinke and to be lost, they doo procure first to saue such thinges as are of most estimation, forgetting all the rest: euen so these religious men did procure with great care and diligence to saue those bookes and that ornament,

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which is all their treasure, and yet for all their diligences done they lost a great number mo. All these fables and lies, after many dayes the religious fathers came to haue the knowledge of.

The Judge did aske them if they brought any armour or weapons in their shippe, they answered that they were no men to bring them, neither according vnto their profession they could not weare nor vse them, for that they were religious, and professed other matters contrary vnto the vse of armour or weapon, promising and anowing vnto God perpetuall pouertie and chastitie, and vnto their superiour prelates obedience all the dayes of their liues. The Judge returned and asked them if they had any monie, and where withall they did eate and apparel themselves, and bought those bookes and ornaments: they answered, that all that which they had was giuen them by secular Christians for Gods sake, whome they did serue, for that they should pray for them and for the saluation of their soules.

The Judge when he heard this, was greatly astonished for that the interpreter did declare the truth, and made signes that he received griepe and had pittie on them, although he gaue not full credite to that which he heard, but said that he would go aboarde their shippe to see if they did say the truth, in not bringing any armour or weapon, neither siluer nor merchandize. This did he straightwayes put in vse, and commaunded them that brought him in the litter Chaire, vpon their shoulders to go thitherward: all these people did beare him companie, as also a great number that were there ioyned together to heare the examination of those strangers, and also the Spaniards he commaunded to go next vnto him.

So when that he was in their shippe set in his Chaire, his ministers beganne to search the shippe in all places, both aboue and below, and could finde nothing but a little Rice, which was left of that which they brought with them: they gaue the Judge to vnderstande thereof, who looking vpon the Spaniards, said, that all they that were in the shippe might heare him: these do speake the truth, and they doo seeme vnto me to be good people, and without any superstition: and without all doubt they doo come and will be after the manner of our religious men, according as is to be seene in the vniuersitie of their apparel, as also

in their heads and beards. When he beganne to demaunds of them certaine thinges, more of curiositie then of suspicion: who answered him, casting by their eyes vnto heauen (for that their talke was thereof) & they saw that the Judge did greatly reioyce and had pleasure therein, for that it seemed that they had the heauens for their God, as they haue, by reason they did so much looke vpwards. After this the Judge came forth of the shippe, but the religious men remained behind at his commaundment with his companions: and likewise hee commaunded certaine of those officers that came with him to remaine about their ship at the waters side, for their guard, more for that none should doo to them any harme, then for any euill suspicion they had of them.

At that day that the Spaniards were in their ship, the country men came downe to the water side to see them, and that in so great number, that they did wonder to see them, and on the other side they greatly reioyced to see so many soules there ioyned together, hoping that when it should be the will and pleasure of GOD, to giue them oportunitie, to baptise them all.

The next day following in the morning, they sawe another Mandelin or Judge comming towards their shippe, accompanied with much people, and with little lesse maiestie then the other had, who entred into their shippe, and commaunded to search both aboue and belowe to see whether they brought any armour, weapon, or any other kinde of merchandize, and seeing that they could finde nothing else but their bookes and their ornament alsofesaide, hee commaunded it to be brought before him, who did peruse the same, peece by peece with great admiration, and shewed great contentment that hee received to see their bookes and Images: although that which did most content him was to see the Ara of blacke stone, as was said before. When hee commanded one of the Fathers for to reade in one of the saide bookes, and for to write, the which was done before him with so great facilitie, that the Judge received great contentment to see it. When hee asked them if that with the said letters they could write any other language that were different vnto theirs. The Fathers answered yea, that they could write any language: and for a plainer proofe, they wrote

on a piece of paper certaine reasons in the Judges language, the which did cause him greatly to maruell, and said (turning his face to some of them that came with him) these men are not barbarous nor of any euill condition so farre as I can see.

With this he departed out of their shippe, and went to giue the gouernour (who sent him) to vnderstand of that he had seene and coulde vnderstande of the Spaniards in this his visitation, who straightwayes did sende them a licence vpon a table, that they shoulde come on shoare, and bee suffered to enter into the cittie freely at their will.

### CHAP. IIII.

The Spaniards go forth of their ship, and go into the Citie, vnto the christened Chinos house, and are carried before another superior Iudge in common audience, and manie other passe with them.

Soone as they had their licence, they went forth of their ship and entred in at the gate of the Cittie, although with great trouble, by reason of the great number of people that came to see them, as a thing neuer seene before: then they went to the christened Chinos house, hee that serued for their interpreter, who made very much of them, and giuing them to vnderstande that hee had made a true report of all that they had commanded him, and did offer him selfe, to do so much with the Iustices that he would procure to get licence of the gouernour for them to remaine in the countrie, and to giue them a house wherein to remaine and dwel: and did admonish them that at that time they should not deale for to make the Chinos Christians, until such time as they were better knowne, and coulde speake the language, and then should they do it with a great deale more ease. All these promises, with the falsifying of that the Spaniards spake before to the Judges, was to content the Ifrriers (as in discourse of time they did vnderstande) and onely to get monie from them, for that it seemed vnto him, that it could not be but that they shoulde haue good stooze, for that they came from a rich countrie, whereas it was: and againe to come about business.

Of so great importance, about the which they shoulde remaine there a long time (as aforesaid) as they afterwarde did moze at large vnderstande. If that interpreter had declared in fidelitie all that which they had spoken, without al doubt they woulde not haue suffered them to haue come on shoare, else haue put them in some prison, for that they came on lande without licence, and to haue shewed them the most fauour, they woulde haue caused them to returne from whence they came, whereas the guardes of the Straight (of whom we haue spoken off before) woulde either in secrete or publike linke them at the sea, for that they were all greatly in hatred against them: the reason was that the Aytao, who is (as is declared in the first booke of this historie) the president of the counsell of warre, and had vnderstanding howe that they passed thorough the straits and were not seene, which was a thing that they all wondred at.

This Aytao did forthwith make secret information of the same, and sounde it to bee true, whereuppon hee did Iudge the Captaines to perpetuall prison, where they were well whipped, and did secrete all their goods: for the which all their kind-folkes and the rest of the guards had great indignation against the Spaniards, and woulde with great ease haue bene reuenged on them, but that they did feare the punishment that should be doone on them, after that it shoulde be knowne. In the which they doo execute their iustice in this kingdome moze then in any place in all the world.

In the house of this Christened Chino they dined that day as they did many moze afterwarde, but euery night they returned to their fregat to bed: for that they durst not leaue their things alons, neither to lie out of their shippe, for that one of the Iudges had so commanded.

### CHAP. V.

The Spaniards are called before a Iudge, who doth examine them, and offer them great fauour: he dooth write vnto the vizroy, giuing credit vnto the persons, who sendeth commission vnto a Iudge called Aytao, for to examine their



their cause: the chiefe captaine of Machao dooth accuse them, in saying that they were spies, and doth intreate of other strange matters.

**V**pon Saint John baptist day they were called befoze a Judge, who (as after this did vnderstand) was a superiour vnto the other past: but when they came whereas hee was in place of audience, his ministers did straight wayes commande them to kneele downe at such time as they came in sight of the Judge, which was vnto the religious men no small torment. Hee demanded of them the same that the others did, and they answered in brieft, that they came to preach the holy Gospell, and requested him to giue them licence to execute the same, and to remaine in that Cittie of Canton for to learne the China tongue, whereby they might giue them to vnderstande and knowe the truth of the heauen. The interpreter did falsifie their wordes, as hee had done vnto the other Judges, and said no more, but for so much that fortune and foule weather had driuen them into that port, they would liue amongst them, although it were to serue them as slaues, for that if they would returne vnto the Ilande of Luzon, or by another name called Manilla, they could not, for that they knewe not the way, neither had they anie Pilot to conduct them.

The Judge had pittie on them, and commanded that such thinges as they had in their shippe should be brought on land, for that hee would see them: amongst the which, the thing which caused him most to maruell at, was when hee saue the Images, and Ara (or Alter stone) of blacke Jasper stone (of the which we haue made large mention:) hee requested of the Spaniards that they would giue them two Images, which when they had giuen them, they made shew to esteeme greatly of the present, for that they were thinges that they haue not amongst them. He talked with them very friendly, & caused them to arise from the ground whereas they did kneele, and to shewe them the more fauour, he caused to be giuen them to drinke in his presence a certaine beuorage which they do vse, made of certaine hearbs, and vse it for a comfortable thing for the heart, & is commonly vsed amongst the, although they are not drinke: and amongst the Chinos is a shew of particular fauour.

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This Judge did more vnderstande the intent of the Spaniards then any of the other past, for their interpreter had tolde vnto him that they would remaine in the countrie for to cure sicke persons and to bury the dead, the which they could do excellent well. When the Judge heard these wordes, hee gaue with his hande a great stroke vpon the table that was befoze him, and said with sholmes of great wonder vnto other inferiour Judges that were with him: Oh what good people are these as it seemeth: it would be vnto mee a great ioy, if that I could of mine owne authoritie accomplish that which they do desire, but our lawes do forbid the same, and that with great rigour. All this did their interpreter tel them after ward. At this time there entred into the place of audience whereas they were, a man of China, one of the common sort, al imbrued with blood, crying out and making a great noise, without any consort, who protesting himselfe vpon the ground did complaine of other Chinos with whom he had fallen out, and was beaten and buffeted in cruell sort.

The Judge when he saw him, did straight wayes command his officers to bring the offenders befoze him, the which was done with a trice, & they returned with the plaintife, bringing thre other Chinos bound together by the armes, and as it seemed they were men of base sort. The Judge incontinent made information wholly of all that passed, and condemned them without writing any letter, in twenty lites or strokes a peece: the officers forthwith toke the with so great cruelty as though they had bin diuels, & threw them vpon the ground with their bellies downward to execute the sentence giuen by the Judge, and when they had pulled off their hose, they began to whippe them vpon the calves of their legges with a sort made of canes, in manner as hath bene told you befoze. The religious people who were present all this while: and taking pittie on these condemned men, fell downe at the feete of the Judge, and by signes and tokens did craue of him for the loue of God, that his sentence might not be executed: who straight wayes commanded the executioners to cease, condescending vnto the petition of the Friars, and did pardon the offenders fiftene lites or strokes of the twentie, wherein they were condemned.

The Judge did very much wonder at the pouertie of these

The Chinos most bright in all their iudgements and in execution of iustice

religious men, and at the sharpe and asper apparell that they weare: but the chiefest thing that he did maruell at, was when that he vnderstode howe they had passed the flaxe of ships that were put in the straight for to defende and keepe the coast, and were neuer seene, which seemed vnto him a thing impossible, except it were by permission of the heauen.

So when this examination and talke was finished, he commaunded them to returne vnto their shippe, promising them for to write vnto the vizroy (who was thirtie leagues from that place) and to giue him to vnderstand that they were men without any suspicion, and that he might wel giue them licence for to come to his presence: vpon which relation hee woulde commaunde what shoulde bee doone, either to farrie or to go vnto him.

Within fewe dayes after they vnderstood that the Judge had accomplished his promise, for that the vizroy had committed the matter vnto another Judge called Aytao, whose office is for to examine and inquire the causes of strangers; the wordes of the commission were as followeth.

*The vizroies commission.* I am written vnto from Canton howe that there are come thither certaine men apparellled very sharpe and asper, after the fashion of our religious men in the wilbernesse, who bringe no weapons, neither any other thing that might seeme to pretend any euill intent: and for that they are thy charge, examine them with care and diligence, and prouide to doo therein that which shall be most requisite and conuenient: giuing vs to vnderstand the large and true relation of that which shall happen.

The verie same day of Saint John, the Spaniards being verie merry and vnmindfull of any thing, for that they had all that day receiued the Sacrament: there came vnto them aboard their shippe or frigate the interpreters, and did euidently declare their euill purpose and intent (saying) that it was apparent what they had done for them, and in what perill they did euery day put themselves in for their matters, and that it was reason that they shoulde pay them for the same, and if not, they would not helpe the any more, neither interpret or take paines in their businesse: certifying them that if they did faile to satisfie them, that they should not finde any that would doo it with

so great good will and diligence (as they should finde by experience) and how that they had bene put in prison if they had not bene, for entring into that kingdome without licence: and for that they interpreted for them with great curtesie and fauour they had also bene commaunded to returne backe againe from whence they came, which by their meanes, was the cause that the Judges did intreate them so friendly as they did. The further Costodio when he vnderstode their intent, and did euidently see that it was wholly grounded vpon gaine: considering also the vrgent necessitie that they had of them, and not satisfiying them, it was difficult to finde any for to helpe them in that their necessitie: of two euils he chose the best, and deliuered vnto them a pawne for their contentment, one of the two Challices they brought with them, giuing them great charge to vse and keepe it as a sacred thing, and dedicated for to consecrate the blood of Christ. The principall interpreter did take it with great content, and presently gaue it a newe master in selling it vnto a gold-smith for as much as it was woorth, who did melt it, and made things thereof according to his trade: yet they not being content therewith, and that it seemed vnto them that those fathers could not but bring with them much riches, they inquired of the China boy whom they brought to bee their interpreter, with faire wordes to knowe if they had any golde or siluer, or pretious stones, or any other thing of balure: but when they vnderstode that they brought none of those things but onely their bookes and some other ornaments to say masse, they straightwayes imagined in their mindes and that with great care and diligence, to procure some way to get from them the other Chalice which they had seene: and the better to put it in execution, they repeated againe vnto the Friars that which before hath bene tolde you, augmenting therewith many wordes and reasons, affirming that they had spent vpon them in giuing them to eate twelue Taes more then y Challice which they had giuen them did weigh or amount to, which was twelue ducats of Spaine: hauing before giuen them to vnderstand at such time as they did eate, that they did it of almes and for Gods sake, and with so great content, that many times it happened when they sawe that the Spaniards woulde not eate any dainty thing, but would feede and content themselves

with base victuals) he would say unto them, that they shoulde eate without any griefe or care, that when it shoulde so fall out that his substance did faile him, hee would then pawne one of his sonnes to buy victuals.

The father Costodio plainly seeing and understanding that their intent & purpose was wholly grounde for to get from him y other challice, he answered that he had not for to giue them, & how that he had giuen the other challice in pawn of that which they had spent in victuals, and for their trauell that they had taken for them. The interpreter did replie, saying, that if they had nothing, that they shoulde seeke it, seeing that they ought it for their victuals which they had eaten, and that it was the vse of that countrie, that when any man did owe any thing, & hath not for to pay the same, for to sell their children, or else to become slaues vnto their creditoꝝ they demanded the other Challice that remained, for that the other which they had giuen the did weigh but sixtene Taes, which was but a small matter in respect of their desert, onely for their trauel in their enterpretations. This Frier Costodio did pacifie them in the best manner hee coulde, promising to pay both the one and the other, hauing oportunitie for the same, and that they would procure it with as great care as was possible: and requesting him for to keepe the Challice (that he had giuen him in pawn) in great veneration, for that hee did esteeme it, much moze for the consecration and dedication vnto the deuine Colto, then for the value of that it wayed: and moze promised him vpon his word to write vnto the Portugals that were in Machao, signifying vnto the their necessitie, and to demande their almes & charity, and loke whatsoeuer they did send them, being little or much, should be giuen him. When the interpreter who had his eyes fixed vpon gaine, saide, that they shoulde forthwith write, and that hee would giue him a messenger for to carrie the letter, and to bring answer of the same, as hee had doone the like not many dayes before. The Father Costodio did write vnto the Bishoppe that was in Machao, giuing him to vnderstande of his comming, and of his companions vnto the Cittie of Canton, and howe that his comming thither was onely to procure for to preach the holy Gospel, and for to conuert and turne to God those blind Idolaters. The which letter being receiued

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by the bishop, he made answer, praying their intent and purpose, animating them with godly wordes of exhortation, and therewith did sende and demand the copie of such authoritie as they brought from the holy father touching that the which they pretended. This hee did for that all the sayde countrie vnto the lande of Iapon was committed vnto him by the holy father.

Vnto this letter the father Costodio answered, that hauing oportunitie he would obey his commandement, and shew vnto him the facultie he brought, and also would him selfe in person go thether for to kisse his handes, and to satisfie all the inhabitants of that towne (for that it was giuen him to vnderstande that they reported euill of them, and sayde that they were barbarous and lost men, and not true religious men, neither sacerdotes nor priestes, and how that they had requested certaine Chinos, which at that time came vnto Machao, that at their returne againe vnto Canton, they should tell the Judges and aduertise them with good aduise, how that there were certaine Castillos come into their Cittie, whom they did certifie to know not to be of their nation but of an other, and subiectes vnto a different & strange king, whom they did beleeue to come thether for some ill intent and purpose in counterfeit attire, and came for spyes from the Castillos of Luzon, and that they did beleeue that after them did come some armie to do hurt in some part of that countrie, and that they should preuent it in time, for that if so be that any thing should happen, the fault should not be imputed vnto them.

All this the Portugals did (as afterwarde they did plainly vnderstande) for feare that the Castillos shoulde take from them their contractation and gaine which they had in that city: by which occasion their intent did so procede forward, that they did certifie the Chinos, that the chiefe Captaine of Machao (who was put there by the king of Portugall) had presented a petition vnto a Cittie that was ioyning to Canton, aduertising the Judges of that before spoken of, and protesting that if any harme or damage should come to that country in admitting the Castillos, that it should not be imputed vnto them.

But the Judge vnderstanding their euill intent, and that their accusations were moze vpon malice and enuie, then of any trueth, he answered vnto the same, that he was particularly

largely

larly informed of those religious persons, against whom they did complaine, holwe that they were men of whom they needed not to feare, and without any suspition, as it did plainly appeare when they did visite their ship wherein they came, where they found nothing, but onely a fewe bookes, and some other thinges, which did more signifie deuotion than to make any warre. This Iudge (notwithstanding the answere he made) for that after wards the chiefe captaine should not raise vp some inuention, toke the originall petition, and sent it with great securitie vnto y<sup>e</sup> viceroy of the prouince of Aucheo, that he might see & peruse it: who when that he had easily perceiued it, and vnderstood the intent of him that presented the same, and the innocencie of them that were therein complained of, he sent & commanded the gouernor of Canton for to giue them good intertainment, and not to permit any harme or hurt to be done vnto the, & that he should send them vnto the city of Aucheo, for that he would see them, for that it was tolde him that they seemed to be holy men, and although that they had their apparell in the same forme, of the Austin friers (whom he had scene) yet their garments were of an other colour and more asper.

The chiefe captaine seeing that his intent fell not out well with the Iudges of China, he commanded to bee proclaimed publicke in Machao that none should write vnto them, nor communicate with them vpon paine of banishment and to pay two thousande ducats. All this was not sufficient for to cole the mindes of some deuout persons of the religion of the glorious saint Francis, but were rather incyted to offer their fauour & helpe, seeing they had neede thereof, but in particular the bishop did helpe them alwaies with his almes, and also an honozable priest called Andres Cotino, who making small account of the proclamation did write vnto them diuerse times, although secretly, and sent their letters with almes, and many exhortations to proceed forward with their holy zeale & intent. Besides this they sent vnto the a Spaniard called Pedro Quintero who had dwelt there many yeares amongst the Portugals, and hauing opportunitye they sent him many times with comfortable things and letters, but not signed, for if happily they should be met with all, they might denie them to be theirs.

Now returning to our purpose, the interpreter with desire to

be payd of that which hee saide he had spent and laide out, did bring the messenger that he promised them to go vnto Machao to carrie their letters vnto such religious men as they knewe: in the which he craued their almes and helpe for to pay their interpreter, and praying them for the loue of God to sende them likewise so much as should redeeme their challice (who at this time knew not how it was solde and broken).

This messenger went with all diligence and secrecie, and returned with the like, & brought with him that which they sent for, & other iunkets of great content, the which came in very good season, for that one of the sayde friers called frier Sebastian of S. Francis was very sick of a strong ague, wherof in few daies after he died, very wel & with a strange desire to suffer martyrdom for Gods sake. When this messenger came, there was come thither the Ayrao who is Iudge of the strangers and was without the citie, vnto whom was comitted the examination of the Spaniards, who after that he had concluded other matters commanded them to be brought afoze him with great loue & gentlenesse, for so the viceroy of Aucheo had commanded him.

#### CHAP. VI.

The Spaniards seeing themselves in great necessitie, hauing not to maintaine themselves, they go into the streetes to aske almes, the gouernor vnderstanding thereof commanded to giue them a stipend out of the kings treasure, the interpreter goeth forwardes with his couerousnes & deceit: they be carried before the Iudges of the citie, with whō they do intreat of diuers matters: they do aduise the the viceroy of al, who comandeth to send the to Aucheo.

Because they would not see themselves in the like danger with the interpreter, as y<sup>e</sup> which was past, they would not go any more to eate at his house, but rather to giue an example vnto those of the citie, they went forth euery day by two and two to aske almes: and although they were infidels, yet they gaue them with great contentment and ioie, because it was a rare thing in that kingdome to see them begge in the streetes; by reason (as hath bene tolde you) that they haue no poore folk, neither are they permitted if there be any to aske in y<sup>e</sup> streetes.

strates not in their temples. When that the Gouvernors understood thereof, and how that they did it for pure necessitie, and had no other waies to maintaine themselves, hee commanded to be given them euery day a certaine stipend vpon the kinges cost, the which was with so great abundance, that mainteining the souldiers that came with them and all the rest, yet had they to spare, for that their stipende was given them in money, which was five Mayesses of silver, whereof they had to spare, for that all thinges in that countrie is so good cheape, (as hath been told you in many places.)

Their interpreter seeing the good newes that was brought from Machao for the Spaniards, by a bill that a certayne deuout man had sent him in secret, whereupon would be given vnto him all that was needefull, with protestation to pay all that should be given vnto them although it should amount vnto a great summe (with the which hee wrote a letter vnto the Fryer Costodio of great comfort, in strengthening him and all the rest to perseuer in their intent which God had put in their mindes for the saluation of those soules) the Interpreter (I say) beganne to imagine, that for to profite himselfe it was conuenient for to delate and detract the departure of the Spaniards, and did exact vpon them euery day in the buying of their victuals, the halfe of the money that was given them.

So vpon a day he came verie much out of order and fayed that the Aytao had commanded that they should shortly depart out of the kingdome: but yet notwithstanding he would present a petition in their name, saying, that for as much as time did not serue them to nauigate, neither was their shippe in plight for to make their iourney, that it would please them to get them a house whereas they might remaine three or foure monethes, in the which time they might prouide them of all thinges necessarie for their voyage, and possible it may so fall out that in this time, they seeing their manner of living to be good, and to shew good examples they may let them to remaine in the countrie liberally and to learne the language, and then beginne to preach and declare the right way vnto heauen. All this he spake with great dissimulation, for to profite himselfe, for he knewe verie well that the Aytao had willed him to tell them, that they could not remaine in that countrie with the

presence

presence they had, for that there was a lawe ordayned to the contrarie, without expresse licence from the king, the which will last of all be granted vnto the Spaniards or Portugals, for that there is a prophesie amongst them, spoken by the mouth of the diuell, and esteemed amongst them for a very truth, for that other thinges which he spake when that was spoken hath beene verified, in the which he doth pronounce, that a time shall come, that they shall be subiect vnto a nation whose men shall haue great beards and long noses, and sharpe broad eyes (as we would say cats eyes) (in the which they do differ from them. For it is a great maruaile to finde a man amongst them, with more then twentie beares in his beard, little more or lesse, flat noses, and their eyes very little, so that when they will mocke a man, or doe him any iniurie by word, they will call him, cats eyes.

Now for that the desire of the Spaniards was nothing else but to remaine in that countrie, for to bring to effect their good zeale, they did gratifie the interpreter for the great fauour hee shewed them, and did earnestly intreat him for to present the petition, thinking thereby their desire should be vnderstood, and Gods cause iustified, so that they first would enter into them by the way of preaching. He presented the petition when that all the Judges were together, who had great pitie and compassion ouer the Spaniards, and willed that they should come before them, for that they would see and vnderstande the rote and foundation of their will. They obeyed their commandement with great ioy, and when they were come into the hall, one of the Judges, who was superiour ouer all the rest, and a man of great authoritie, did aske of them by way of the interpreter, what was their pretence in that they did aske a house to dwell in, the Fryer Costodio did answer, that he did desire it for to learne the language well, by which meanes they might the better learne them to know the true God, and to set them in the true way to goe and glorie with him, because it was his office and his profession.

The Interpreter tolde all this truely, the which felwe times before he had done, as hath beene tolde you. When the Judge in name of all the rest, sayde, that in that their demand they could not grant, neyther had they any such authoritie to give licence.

This



This being spoken, the Interpreter replied, without tarrying to heare what the Spaniards would say, and said, that at least wayes they would giue them licence to remaine there till such time as the Portugals did come thether for to lade their marchandice, which would be within few daies, with whom they would go, for that they were all of one law & faith. The Judge did againe aske the if that the Portugals & Spaniards were all one. The father Costodio answered, that in religion & lawes there was no difference, but the one were subjects to one king & the other to another, although they were kinsmen and that very nigh. This last petition seemed to the Judge to be more reasonable and iust than the first, and that they might grant it the with lesse difficultie, although he answered them and said, that he could not grant it vnto them, but he would write vnto the viceroy for to grant it them. For that the Portugals would bee there at the farthest within foure or five moneths, & that in the meane time he would giue them a prouision that they may go freely abroad, and none to hurt nor harme them.

So the next day following which was the second of August he did accomplish his word and promise and sent vnto the viceroy their petition, and therewithall his iudgement and of all the rest that were there with him, what they thought touching that matter. The answer staid many daies after & came not, but in the ende there came a commandement from the viceroy vnto the gouernor of Canton, in the which hee willed that the Spaniards should be sent vnto Aucheo whereas he was, and that there should be carried with them all such thinges as they brought with them, which was their booke and ornaments. The Judge did straightwaies send & gaue them to vnderstande of this new order, because they should make themselves readie for to traualle: the which they did with great ioy and diligence, as you shall vnderstand in the chapter following.

#### CHAP. VII.

The Spaniards take their iourney towards Aucheo, & declare what happened in the way thitherwarde.

The next day following, which was the sixteenth day of August, the Spaniards departed from Canton towards Aucheo to

to see the viceroy, with great hope and confidence that he would giue them licence for which they pretended. But at their departure they would haue left there two Indians for to keepe their ship or frigate: but the Judges that were present, said, that it was not needfull for them to haue any such care, for that they would take the care vpon them to see all thinges in good order. So presently they lent certaine writing in papers, and commaunded them to bee glewed vpon the hatches of their shippes in such sort that they could not bee open, but they must be perceiued. When presently was brought for the Spaniards foure barkes verie gallant and wide with verie fayre galleries and windowes, and being imbarcked, they charged them verie much to make all haste possible to accomplish the commandement of the viceroy, and sent with them conuenient persons for to be their guides, and to giue them all thinges necessarie for their iourney. They traueled continually in a mightie riuer against the current, in the which they did see many thinges worthy to be noted for the space of foure daies that their iourney indured.

There was alongest the riuer side manie Cities and tostones verie great, which were so many in number that they could not make any memoire of them, by reason that they passed manie of them by night. To obserue the tides, and to auoid the heate, which was great vpon the water. Alongest the riuer side (whereas it was not inhabited) was full of corne fieldes, whereas they sawe them go to plough with many Bufalos much different vnto the use of Spaine, for that one a lonely bulle did drawe the plough, with one vpon his backe, who did gouerne and guide him with great ease whether hee would they should go, with a corde made fast to a ring at his nose which serued in steede of a hydle.

They sawe also flockes of geese, in the which were more then an entie thousand, with whom they did speede and take away the grasse which did growe amongst the rice, and other graine and seedes, diuing them in the middelt of their fieldes, & it seemed that they had the use of reason, considering how they did separate and make a distinction betwixt the good seede and the bad, and the great care they had to feede and do no harme, neither to plucke by the good plant, which was a thing that they

wondered at above all the rest. All the countrie is verie populous, and the towne one so nere an other, that it may better be sayde, to be all one towne and not manie, and might with moze propriety be called the Citie of China, and not the kingdome of China. In all the whole countrie there is not one foot of ground vnoccupied, by reason of the great abundance of people that there is, and they permit amongst them no idle people (as moze at large it hath bene declared vnto you) and the countrie being fertile, is the occasion that they haue all thinges in great abundance and at a lowe price.

Now to returne to their voyage the which they made verie well and with great recreation, as well in the towne alongst the riuer side, as vpon the riuer, whereas they were cherished with great care: in the end of foure dayes, which was the twentieth day of August, they entred into the suburbs of the Citie of Aucheo, but so late that they were constrained to remaine there till the next day: whereas they found all thinges necessarie and in good order, as well for their bedding as for their supper, to passe away the night. The next day very early in the morning he that was their conduct and guide made great haste, for to goe and see what the viceroy would command.

They trauailed through a great and long streete, which seemed vnto them to be moze than a league, and thought that they had gone through the citie. So when they had passed that street they came vnto the gate of the citie, and there they vnderstode that the rest which they had gone and passed was the suburbs. The mightinesse of this citie, and the great admiration they had, with the multitude of people, & a wonderfull great bridge the which they passed, with many other thinges of the which they made mention, we do let passe, for that it is declared vnto you moze at large in the relation giuen by the Augustin friers in the booke before this, at their entrie into the sayd citie.

So when they came to the pallace of the viceroy, he was not stirring, neither was the gate open, for as it hath bene tolde you, it is open but once a day. Their guide seeing that it would be somewhat long before that they would open it, he carried the Spaniards into a court of an other house, which was ioyning vnto that of the viceroy.

In the meane while they were there, came all the Judges to

fit in audience, but when they vnderstode of the comming of the strangers, they commanded that they should be brought before them: who greatly marueiled at the aspernesse of their apparell, and not at any other thing, for that they had seene there before the Austin fryers. Straightwayes the gate of the pallace was open with great noyse of artillerie and muscull instruments, as trumpets, bagpipes, sackbuttes and hoybukes, with such a noyse that it seemed the whole citie would sincke. At the entrie in the first court, there were many souldiers armed, and had hargubushes and lances, and in a very good order. In an other court moze within, which was very great, & railed round about with timber, painted blacke and blew, which a far off seemed to be yron, and was in height a mans stature, there they sawe also many other souldiers, placed in the same order, and in luerie as the others were, but they seemed to be men of a gallanter disposition. When they came into this court, there was brought vnto them a commandement from the viceroy, in the which they were commanded to returne and come thether againe in the after none, for that he could not speake with the before, by reason of certaine businesse he had with the Lords of the counsell, which could not be deferred. With this answere they departed out of the pallace, and returned againe in the after none, as they were comananded, and into the same court as foresaide, out of y<sup>e</sup> which they were carried into a mightie great hall, very richly hanged and adozned, at the ende thereof was thre dwores, that in the middelt was great, but the other two but small, the which did correspond vnto other thre dwores, that were in an other hall moze within, wherein was the viceroy, right ouer against the dore in the middelt, in at y<sup>e</sup> which there is none permitted to enter nor go forth. Hee was set in a marueilous rich chayre wrought with iuorie and gold, vnder a canopy of cloth of state all of cloth of gold, & in the middelt was embzodered the kings armes, which were (as we haue said) certaine serpents wound in a knot together. He had also before him a table whereon were two candles burning, for y<sup>e</sup> it was somewhat late, and a standish with paper. Right before the viceroy the wall was verie white, whereon was painted a scarce dragon, who did thow out fire at his mouth, nose, and eyes, a picture (as was giuen them to vnderstand) that all the Judges

of that countrie commonly hath it painted before their tribunall seates whereas they sit in Justice, and is there to the intent to signifie vnto the Justice, the scarcenesse that he should haue sitting in that seat to do Justice byrightly without feare or respect to any. The order they haue in giuing audience is with the ceremonies in all points as it hath bene shewed you in the relation of the fathers of S. Augustin. All people when they talke with the viceroy are kneeling on their knees, although they be Judges or Loyties, as the Spaniards did see them many times.

This day they seeing that the Spaniards remained looking allwaies when they should be commanded to enter in: the viceroy gaue audience vnto his scriueners or notaries, to certifie him selfe if they did their offices well, & commanded fiftie of them at that present to be lotted or beaten for that they were found culpable in their detayning of matters, and others the like for that they had receiued gifts & bribes of their clients, the which is prohibited and forbidden vnder grieuous penalties, for that the king doth giue vnto the all sufficient stipend for their maintenance, for that they should not inuade nor demand any thing of their clients. The sets or stripes which were giuen them were with great crueltie, and executed with certaine canes, and in that order as in other places it hath bene told you. The viceroyes gard were in number more than two thousand men, placed all on a ranke, all appareled in one livery of silke, & on their heads helmets of yron very bright & glystering, and euery one his plume of feathers. These souldiers made a lane from the gate of the hall there whereas the viceroy was, vnto the principal gate of the pallace wheras they did first enter. Whole which were in the hals & vpon the staires had swords girt vnto the & they in the courtes had lances, and betwixt euery one of them a hargubulther. All this gard (as was giuen them to vnderstand) were Tartaros and not Chinos: but the reason wherefore they could not learne, although they did inquire it with diligence.

#### CHAP. VIII.

The Spaniards are brought before the viceroy: he asketh of them certaine questions, and doth remit them vnto the Timpintao his deputie, who receiue them well, and giueth them good speeches,

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At that present came forth a seruant of the viceroyes, a man of authoritie, and made signe vnto the Spaniards to enter into the hall, instructing them that at the first entry they should kneele downe on their knees: the which they did presently, from that place vnto the seat of the viceroy was more than a hundred feet in length: yet did the viceroy himself make signes with his hand that one of the religious men should come nearer him, the which the father Costodio did, and kneeled downe againe when he drew nigh vnto the table that was before him. The viceroy did consider and beholde him a good while, and that with great grauitie & maiestie, and then asked him of whence he was, and what he came to seeke in that kingdome, into the which none might come vpon paine of death, without expresse licence of some of the Judges alongst the sea coast. The father Costodio answered, that he and the rest of his companions were Spaniards and that they were come into that kingdome, moued with the zeale of God, for the saluation of their soules, & for to preach the holy gospell, & shew the way vnto heauen. Having declared the interpreter this (although they did not vnderstand whither he did vse fidelitie in the declaration or not, but rather by that, which the viceroy did forthwith demand, it is to be beleued, that he did it with faith as he had done many times before) for he without replying vnto that which he had saide of the preaching of the gospell, he asked them what marchandice they brought with the: the said father answered, that they brought none, for they were not men that did deale in any marchandice, but in declaring of things appertaining to heauen, & to direct their soules to that place. Hearing this answer (or that which the interpreter would imagine to be better for his purpose) the viceroy did bid them depart, & commanded them to returne againe the next day and to bring with them their Images, & the other things wherof he was certified from Canton, that were founde in their frigate, for that he would see it all. They did accomplish his commandement, & returned the next day in the morning at such time as it was tolde them that the pallace gates would be opened: the which was done in the same maner & order as the day before, with the noise of musike and artillerie as aforesaid. So when that the viceroy was giuen to vnderstande how that the Cacillos were come, he commanded that one of them with alonely

the interpreter should enter there wheras he was, and to bring in such thinges as he had commanded to be brought. the which was presently accomplished. The straight waies began to looke vpon the images euery one by it selfe, and the bookes: made a stay betwixt euerie one, to consider well thereof, and made a shewe of great content he receiued in the sight of the. Although aboue all the rest, the Ara of blacke Jasper did most content him, and caused a marueilous strangeness in the rest of the Judges that had scene it. All this while was the father Costodio vpon his knees, and the interpreter by him, and he neuer asked of the any question, neyther did they say any thing. They that did bring those thinges vnto him for to see them, seemed to be principall and ancient men, who when they gaue it him into his handes they did it kneeling.

So after that he had scene them al at his pleasure, he commanded to put them againe in the place that they were taken out, and made signe vnto the father Costodio & to the interpreter y they should depart and to carry with the al those things which they had brought. One of the ancient men that were with him, did go forth with the Spaniards, & told them when they came into the second hall, that the viceroy did reioyce much to see the, and all those which they brought & said that they should repaire vnto y Timpintao, who was his deputy, & he would dispatch al such matters as were asked of the viceroy by petition following the same till it was concluded, & that he would consult with the viceroy, who would set down such orders as should be obserued. They straight waies did put in execution this order, & coming vnto the house of the deputie vnto the viceroy, the which was very great & faire, they found that he had a garde very little lesse then y of the viceroy, & almost with as great maiestie. So after they had remained in the court a good while, abiding his commandement (to whom it was giuen to vnderstand y the viceroy had sent them vnto him) he commanded them to ascend into the place wheras he was, which was into a hall very well drested, in the which was almost al such things as they had scene in the hall of the viceroy, and he himselfe in the same manner sate in a rich chaire, with a table before him. He commanded to take out those things which they brought in their chesses, and did behold them with great consideration pece by pece, as the viceroy had done,

and

and reioysing much to see the Images, he did demande of them with curiositie the signification of some of them, but in especiall a crucifixe, that after that he had considered with great attention, he asked what man was that, which was vpon the crosse, and what those letters did signifie that were tituled ouer his head. But when the father Costodio had declared it vnto him, he beganne to laugh thereat, as though he had heard some foolish fable. Hee came and seled the habites of our religious men, and made signes of great wonder to see the aspernesse thereof.

The father Costodio seeing his affabilitie, and as it seemed by outwarde shewe that he did very much pitie them, he requested to helpe and fauour him with the viceroy, & that he would aske licence that they might remaine and dwell in that countrie, in any place where his pleasure was to appoint, for y they were men without any hurt, and would put all their care and diligence to do woorkes of charitie, and to procure y men might go to intoy the happie estate to the which they were bozne.

The interpreter dealt here in his office with as great fidelitie as at other times, in saying that which the fathers did request of him, was that he should be a meanes vnto the viceroy that he would let them to remaine in that countrie two or three moneths, for that as the it was an ill time to navigate the sea, and that without great danger of their liues they could not returne vnto the Islands Philippinas. The Judge answered that they should not feare, but remaine with content, for y he would procure that there should be giuen the a house for those three or foure moneths, with a commandement that none whatsoeuer should do them any harme. The Interpreter tolde them y the deputie to the viceroy was very glad y they would remaine in that countrie, for y they seemed vnto him men of good example & necessarie in their comon weale, & that they might freely learne the language (as they sayd) for to shew & instruct them the way vnto heauen. The Spaniards hauing heard this, it made them very much to marvaile, & from that time for wards they had good hope to prosecute that which they did pretend. So with this & with great spirituall & corporall ioy they took their leaue of the Judge, and went vnto their lodging, wheras they gaue thanks vnto God, for the good directing of their business, & did pray vnto him

him to helpe the, that they might see a small conelusion of their desire. All this fallenes that the interpreter did vse, was by the diuine permission (as after wards they did gather) when that by himselfe they were put out of all doubt, and did declare what he did pretend by the way & order he tooke. For without all doubt, if that the Judges had plainly vnderstood that they would haue there remained, they would not haue suffered them to haue entered and sene the countrie. And the viceroy being aduertised thereof, would haue caused them to depart in that troublesome wether, whereas possible they should haue bene all brouned, so that the moneths of July, August and September, in that countrie are ordinarily full of stormes and tempestes.

## CHAP. IX.

The Spaniards remained certaine daies in Aucheo: they go to visite the beautie of that citie, but in especiall the captaine generall of the sea, who was so affectioned vnto the Ara of blacke stone they brought, that hee did with all care and diligence procure it of gift.

All the time that they remained in Aucheo, they did occupie themselves in visiting of the principals of y<sup>e</sup> court, amongst whom he that did most reioice to see them was the captaine generall of the men of war of that prouince, who after that he had intreated them very friendly and louingly, he desired them that they would returne the next day to visite him, & to bring with them the Ara of blacke stone, which they had shewed vnto the viceroy, that he might see it, for that he had praised it very much: and to bring also of their painted Images. They did obey his commandement, and came vnto him when that he was at dinner with great maiestie. When so some as he had dined he commanded that they should enter into the hal there where he was. The interpreter when he drew nigh vnto him did kneele down, and made signes vnto the Spaniards to follow him and do the like, but the captaine commanded them to arise & to couer their heads, & did very much behold the Ara or (altar stone) making a shewe of great admiration to beholde it: hee demanded of the Fryers many things of great curiositie, and asked them if they would sell him that stone, and he would giue them for it what they

they would demande. The father Costodio answered saying, that they solde nothing, and much lesse that, so that it was consecrated and dedicated to the diuine colto (or sacrifice.) The Captaine replied and saide, (that if they would not sell it, that they should giue it him, and hee would be gratefull vnto them in some other thing, that they should thinke well of.

The father Costodio answered that by no manner of meanes he could not do it, so that vpon the same they did celebrate and say masse, at such time as they did sacrifice vnto the true God. At that instant the captaine did put his handes vpon it to seele it, and the father Costodio made signes vnto him to take away his handes, for that he sinned greatly therein. When hee seeing that they would not giue it him, he tooke his leaue, saying, that they should leaue it there with him, for that hee would looke vpon it more at leasure, promising to returne it them againe afterwarres. The father Costodio did consent thereunto, but first he requested him, not to touch it with his handes.

So after that he had satisfied himselfe in the beholding of it, his affection was then much more to remaine therewith: and so to accomplish the same, not sayling of his word and promise that he had made, hee deuised with himselfe a certaine slight and policie, and sent for the father Costodio, who came vnto him with great content, thinking verily that he would haue returned their Ara. When he came vnto him, he did intertaine him verie ioyfully and said that he was vpon his iorney to certain warres by the commandement of the king, & that amongst those seruants that he carried with him for his seruice, there were two christened Chinos, which had bene captiues vnto the Portugales of the citie of Machao, from whence they ran away, of whom he had had vnderstanding in all thinges of the ceremonies of the Christians, and that their comming therether was to baptise such as would receiue the same: and hee being fully certified in many thinges touching the same he liked well thereof and gaue great content, and hoped to be one of them that first should receiue the faith when the king should grant licence for the same.

All this (as it seemed) was that they should let him haue the Ara, vnto the which he was so affectioned, as aforesaid. But



the father Costodio vsed the matter in such sort that hee got it out of his fingers, which was no small matter. Within a few dayes after, the Captaine being readie to imbarke himselfe for to make his iourney, he sent vnto the Spaniards that two of them should come vnto him, and that they should bring with them the blacke stone, for there were certaine friends of his that would see it.

The father Costodio did straightwayes accomplish his commandement and carried with him the Ara (or altar stone) for that he durst not do otherwise, yet they did beleue that in giuing him some pretie or curious thing, they should content him and quiet his mind: they carried also with them the Image of Marie Magdalen made of feathers, which was more worthie than the Ara, (setting a part the consecration). So when the religious fathers came wheras he was, he went forth to meete them more then tenne paces, with signification of great ioy: and carrying them aside, he saide vnto them once againe, that the captiues had told him so many things of their vertuous manner of liuing, & of other things touching the heauen: that he had great affection vnto them, & desired that they might remaine in the countrie for to baptise the inhabitants therof, & that he wold be the first: but the cause wherfore he did delay the time is for to eschew the paines y is pronounced against all those that do receiue any law or strange ceremonie without particular licence of the king. And for that he went in hast to go & inhabite a certaine prouince, & that he was ready to depart: in y which so soone as it was possible, he wold do so much y al they should become Christians: & for as much as he tolde him that the blacke stone (vnto the which he was affectioned) was consecrated, that he wold let him haue it to carry with him, that he might put it in the first church that the baptised should edifie being made christians: the which wold be very shortly, for y he was determined befoze many daies to send to Machao for two friers such as were there, to be fully informed of them in thinges touching the Christian faith. When the father Costodio sayde, if that which he had spoken came from his heart, that hee wold forth with depart and goe with him and all his companie.

The Captaine answered that as then hee could not doo it, till such time as the Church was built, and licence had for the same

same of the king or vizroy, the which at that time he coulde not demaunde, for the great hast that he had to depart. The father Costodio replied and said, that his church being built, he wold promise him of his worde to sende it him, and not to giue it to any other, and in pledge and token of the same, he should carry with him the Image of Marie Magdalen made of feathers. The captaine receiued the same with great content: greatlie maruelling at the subtrill and fine worke, wherewith it was wrought: and after did so much, that almost perforce he remained also with the Ara: and commanded to bee brought forth two rich peeces of Damaske, and to giue them vnto the father Costodio for to make an ornament in truck and full satisfaction for the same: but the father Costodio woulde not receiue them, but was very much grieved to see howe that hee did remaine therewith, and with the Image of feathers. The Captaine did contende with him for to take the Damaske, but hee wold not.

Afterward they vnderstood that that the interpreter was bribed by a seruant of the Captaines, for to alter the friers wordes and to offer the captaine the Ara, and any thing els that hee wold desire. For to the contrary he durst not by any meanes to take it against the will of the fathers. To conclude he did imbarke himselfe vpon his voyage, and carried with him the Ara, and the image with great ioy to himselfe: but vnto the fathers and their companions discomfort and sorrow, for that they had lost the two thinges that they so much esteemed. The captaine at his departure did vse great thinges and curtesie, taking his leaue of them, with signes, that signified he bare them great loue and good will, and that it grieved him to depart, and could not carie them with him as they requested.

The interpreter did comfort the Spaniards, and sayd that they should not be sorrowfull that the captaine had taken those two peeces, for that he was a mightie prince, and that he wold fauour and helpe them with the vizroy, and that hee was certaine that he wold accomplish that which he promised, that is to become a christian, for that he did beare great good will and affection vnto them: in the which the interpreter did not lie, for that it was told them by the seruants of the Captaine, that were christened, & I told you befoze.

The Frier Costodio remained so sad and sorrowfull for the carrying away of the Ara and Hablin of feathers, as though he had lost a great treasure: and being desirous to recover them againe, he did recommend the same unto S. Antonio de Padua, who for things that were lost, they knewe by experience to bee the onely saint for aduocate, and did promise (the better to obtaine their desire) for to celebrate vnto him certaine masses, when they should come into place fit for the same.

Straightwayes it so fell out that the chiefe and principall interpreter did fall out with the other that did helpe him, about certaine profite that was coming to him, and did threaten him that he would tell the gouernour, howe that they had giuen him much flouer for to conclude the matter about the Ara, for that the fathers had giuen it them more by force then any good will. The interpreter fearing that hee should bee for the same grieuously punished, and finding himselfe culpable in y<sup>e</sup> things that the other threatened him for, he went vnto the captain, who was imbarcked and ready to depart, carrying onely for wether, and tolde him the falling out in all points as it passed, and of his threatnings: who likewise fearing what might succede or happen, if it should come to the vnderstanding of the Aytao of the cittie of Canton, as coulde not be by any meanes excused: hee called vnto him one of his seruants and commanded him to take the Ara and the Image, and to carry them vnto the Fathers, who accomplished his commande, and they receiued them with great comfort, and gaue great thanks vnto God for the same, and S. Antonio de Padua: by whose intercession they beleued that they were restored.

#### C H A P. X.

The Timpintao dooth call the Spaniards before him, and dispatcheth them for to go to Canton: they tooke their leaue of him, and goeth from Aucheo: and at their coming to Canton, they are commaunded to make themselves ready to depart the kingdome.

The next day following which was the thirde day of September, the Timpintao did sende to call the Spaniards before

before him: who as we haue said was deputie vnto the vizroy, and he gaue them certaine dispatches, in saying, that there was in them all that they did aske, and gaue commandment to the gouernour of Canton that he should not neglect, but accomplish all things therein comprehended, so that they might depart when they pleased. When hee tooke his leaue of them, hee did intreate them verie courteously with words of great curtesie. The Spaniards departed his presence with incredible ioy: beleuing that he had agreed and granted all that they did aske, and to remaine in the countrie to preach, so that the next day following they made all things in a redinesse to take their voyage, the which they finished in short time, by reason of their great contentment they had with themselves, as also for the good intertainment and good cheere they had by the way, which was made and giuen them by the commandment of the Timpintao.

So when they came vnto Canton, they went straightwayes to visite the gouernour, and to giue him the dispatches which they brought, who after that he had read the same, he had them welcome, and saide that hee was very glad that the vizroy had shewed them so much fauour, and that the same was committed to his charge, for the execution of his commission, that they should perswade themselves that hee would performe it according vnto his commandment, without failing anie thing. And for to beginne the same, hee shewed vnto them a house of the kings which should be for their dwelling, which was in the suburbs halfe fallen downe, and there they were lodged, with a commandment that they should not go forth, neither enter into the cittie without particular licence. Where they remained many dayes being deceiued of their purpose, and marvelled very much that the gouernour would not giue them licence for to redifie a monastery, neither for to enter into the cittie for to giue order in that which they beleued was granted them by the vizroy, til such time as they vnderstood what was done by their interpreters, & relation giuen by the Chino-boy which came to them from the Philipinas, who declared to the the truth in all things: how y<sup>e</sup> interpreters had neuer told the Iudges how that they would remain in the countrie, neither made any mention thereof, but that they came thither as lost men, & that their request was to remaine in the countrie til it were faire wether,

of the comming of the Portugall shippes. And this was that which the vizoy and his deputie had granted, and no other thing. But when the father Costodio and his companions (who verely beleuing that their desire would take effect) vnderstoode the craft and wile of the interpreters, and the great fashood that they had vsed, they were very sadde, and beganne amongst themselves to remedie the same: so they determined to seeke a new interpreter, one that should faithfull and truly declare their will vnto the gouernor. And although they did finde some that could doo it, for that they did reasonably vnderstande the Portugall tongue, yet there were none that would accept it, for any request or giftes that they did promise them. The father Costodio seeing this, and that the time appointed did passe alway without doing of any thing, one day hee and the rest of his companions did ioine together, & entred in counsell to see what was best to be done, according vnto the necessitie in the which they were diuened. There was amongst them diuers opinions, for that of the father Costodio and of another religious man was, that they would go vnto Machao, which was not farre off, and there would administer the sacraments, and preach the holy Gospel vnto the christened Chinos and to learne the China language, and to tarrie there and abide the first occasion that should bee offered, or else they themselves to procure it, for hauing the language it were an easie thing to do it: & they should not haue neede of any interpreter, neither feare to be deceiued as they had bene before. And besides this, they put the Portugals out of all doubt of the false opinion that the Captaine generall had published abroade of them, and of other matters of like effect and purpose. The other two religious men and souldiers were of a contrarie opinion: which was, that they should returne vnto the Ilands Philipinas, and not vnto Machao, and saide, that they had departed without licence of the gouernor, and did aduenture themselves into the harme and damage that might happen vnto them by that enterprize, and all for to plant the faith of Christ in that kingdome. And now seeing that by the iust iudgement of God wee cannot put it in execution, wee are greatly bounde to returne againe vnto him, of whome we doubt not but with ease to get our pardon for the error passed, representing the zeale we

wee had to the honour of God, and the saluation of so manie soules, who did incite vs to giue that great enterprize: with the which we shall remaine blamelesse with them that had giuen wrong iudgement of vs, and accomplish our bounden dutie and obedience which wee doe owe vnto the gouernor. And in going vnto Machao wee shall runne in great danger to be holden and iudged for traitors to the king: and the intent where, with wee went vnto China, euery one will construe and interpret thereon at his pleasure.

The resolution of these contrary opinions, was by a common consent delated certaine dayes, in the which they prayed vnto God to put into their hearts, that which was best for his deuine seruice. So in the end the father Costodio, and the religious man, who was of his opinion, did determine to go forwards with their pretence, and to go vnto Machao, as aforesaid, and the rest to returne vnto the Ilands with the first oportunitie they might finde: but when it should come to effect, one of the religious fraters that shoulde haue gone vnto Manilla was deade of an infirmite that chanced him. They staid there longer then they did thinke they should, by reason that the Judges of the Cittie were occupied with the examinations of students the which is accustomed euery three yeares, and is in that manner and order, as hath bene tolde you in the proper chapter for the same: the which examinations endured more then fure and fortie dayes with great feastes and banquets, without mealing in any other particular businesse.

## C H A P. XI.

The Father Costodio sendeth a messenger vnto Machao, he he writeth vnto the bishop and vnto a priest for to bestow their almes on them for their departure. The captaine generall doth vnderstand therof, and commandeth them not to aid nor succour the Spaniards, and other matters appertaining vnto them.

In the meane time of this their examination, the father Costodio did sende a messenger vnto the bishop of Machao, declaring vnto him his determination, and he also did write vnto the deuout priest, of whome we haue made mention before: and

and craued of them their almes wherewith they might make provision for them that would depart for the Ilands Philipinas, and hold that he and his companyon would go and see his lordship. This was not done so secretly, but it came vnto the understanding and knowledge of the captaine generall of the Portugals, who with great choller went and demanded the letters of the priest, those that were given him by the Chino: threatening him that if hee did not, hee would punish him with great rigor, and banish him out of the countrie as a suspected person. He answered him, that of truth he had receiued certaine letters, but that at the very instant hee sent them vnto the Bishoppe vnto whome they were directed: about the which there was great holde and keepe, vntill it came to effect that the captaine did lay holde vpon the priest for to apprehend him: but when the bishoppe vnderstood thereof, hee with all speed possible went to remedy the danger that might insue, and to take him out of his power.

The captaine seeing that hee could not perseuer with his intent and purpose, he made many notifications vnto the bishop, requiring that he would not permit that any letters shoulde bee receiued from those religious Spaniards, for that he knew by very certaine relation that they were spies, and no friers, and if so be that any damage should happen vnto them, by their order, that hee would lay the whole fault vpon him as a consentor and a helper. The bishoppe answered that he was fully perswaded and certified that they were true religious men, and seruants of God, and that he with a very good will would take vpon him the burthen of any damage that should happen to the country by their meanes, or vnto the king of Portugall. With this the captaine was somewhat quieted, but not so much, but that continually hee did not let to imagine new matters against the poore fathers, to haue occasion to apprehend them, and imagined in his minde for to write a letter vnto the interpreters, in the which hee did offer them great quantities of money, if that they would do so much as giue order that the Iudges would sende the religious men and Spanish souldiers that were in Canton vnto the Cittie of Machao, aduertising them howe and which way they shoulde vse the matter to put it in effect, and was, that he should tell the Iudges, that the first time when

when as they went to speake with the gouernor, whereas they did aske and say that they would depart for the Ilands Philipinas, that they did interpret it contrary, for that their demand was for to go vnto Machao.

The interpreters straightwayes (with the desire of gaine) did take the charge vpon them, and did vse the matter in such sort that the Iudges did sende them vnto Machao, whether it were with or against their willes. But God, who would not permit those his seruantes and Christians to bee deceiued, remedied the same at such time as it should haue bene put in execution, in the manner as you shall vnderstande in the Chapter following.

## CHAP. XII.

A Portugall of the Cittie of Macheo doth discover the euill intent of the captaine general: he giueth the Spaniards warning thereof by a letter without seale, by the which they remedie the danger that was so nigh at hand: they are called before the Aytao of the Cittie, & he declareth vnto them such matters as haue passed with him, and the licence that was graunted for some of them to go vnto Machao, and the other vnto Luzon.

Being vnderstood by a Portugall a good Christian of the towne of Machao, of such things as the captaine generall did imagine against the poore religious fathers that were in Canton, and their companions the souldiers, of whose holie zeale, he was fully certified, and being grieued at the very soule that one Christian shoulde hurt and harme another: and more in the disturbing of the saluation of soules, hee determined with himselfe to giue them aduice thereof with all speed that was possible, as in effect hee did by sending them a letter without any name: wherein he gaue them to vnderstand that the Captaine generall by meanes of the interpreters, did pretende that they should be sent thither wheras he might apprehend them, & send them vnto the king of Portugall, or else to doo some hurt vnto their person. With some false information, and willed them to be wel aduised, & to keepe themselves from the deceit obtained.

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The letter being scene, and wel advised of all that was there in contained: they determined to giue notice thereof vnto a Chino, a verie friende of theirs, and persite in the Portugall tongue: whome diuers times they proued by experience, and founde him a very honest man, and one that had doone them friendshippe: who promised them that befoze many houres, he would bring al things to light, and to know whether that were true or not.

So with this desire he went there whereas the Judge did sit in audience, and was there as one that knew nothing, vntill such time as he saw come thither one of the interpreters with a petition in his hand, and presented it vnto the supreme Judge, who was the Aytao, the which being read by a scriuener, hee prouided that all things should be granted and done, that was therein contained. This petition the Chino also said saw, and after that the interpreter was departed with contentment, and found that in the same petition he did request (in the name of the Spaniards) of the Judge to giue them leaue for to go vnto Machao, which was moze for their purpose then to go vnto the Ilands Philippinas, which was granted by the iudge, and lacking nothing but to seale or signe the petition, but was delayed vntill the euening, by reason of certaine businesse that chanced at that present: but sure it was the ordinance of God, for that if it had bene signed, they must needs of force haue accomplished the same, without any replication. So with this certaintie he went straightwayes vnto the Spaniards, to whom the interpreter had told that by petition he had asked licence for them to go to the Ilands Philippinas from whence they came, but the Judge would not graunt vnto that, but for to go vnto Machao, which was nearer hand, who commanded them to accomplish the same without any replication, vpon paine that they should be carried thither perforce.

The Spaniards asked counsell of the Chino their friende, what meanes might be taken to auoide the danger that the interpreter had begun to bring them in, and was alreadie gone to conclude the same. The Chino said that he was fully perswaded that the Aytao loued them well, and that he vnderstood hee did them great fauour and curtesie to graunt vnto the petition the which the interpreter did present in their name. But not-  
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withstanding for so much as it was not signed, there was remedie to bee had: if that they would present another which hee would giue them, and go presently vnto the Aytao and present the same, and say when they giue it him, that they would go vnto Luzon and not vnto Machao, and that he himselfe would go with them for the good will he bare vnto them, if it were not for the great paine that is put vpon all them, whosoever that shall speak for any stranger, without licence of the Justice, or is called and ordained for the same. So they being fully perswaded in this conclusion, with the petition made & all ready, there entred in at the gate wheras they were, a seruant to the Aytao, who in the behalfe of his master, came to call the Spaniards to come befoze him, for that he would see and talke with them befoze their departure. They straightwayes went forth in his company, and came vnto the gates of the cittie, after they had gon a good wayes in the suburbs: and there they were staied till such time as another came and brought their licence, writte vpon a table (in such sort as in other places it hath bene told you.) So whē they had passed the gate, they passed thorough a long street, in the which they saw so great riches, & of so great curiosity, that the father Costodio with great admiration said, I haue bene in the principallest citties of all Flanders and Italie, and in all them I haue not scene so great curiositie and riches, as in this streete alone: and according vnto the report of them all, hee had great reason to maruell thereat. So they comming vnto the end of this streete, and in sight of another gate, they saue that the souldiers which kept and garded the same, did shut them in their presence with great hast, and let fall a percutlis of yron befoze the gate, and demanded to see their licence at a window out of the saide percutlis: and when they had it, although they saw with them the seruant of the Aytao and the interpreter, yet would they not open the gate vntill such time as it was acknowledged and newe affirmed by another Judge, the which being done, they presently did open the gates & did conduct them vnto the house of one which is to be compared to a Judge of the court, & called in their language Tequifi, that he might go with them to the Aytao, for so it was commanded & ordained. Vnto this Tequifi they gaue their petition that they had made, without giuing the interpreter to vnderstand thereof, requesting him  
by



by signes & some words which they had learned of the language that he would give it to the Aytao, & to procure that he might accept & grant that which by y<sup>e</sup> same they did demand: but when they gaue it him, it caused great alteration in the interpreter, for that they told the Judge y<sup>e</sup> he was a thief & a traitor, & how that he had sold them to the captaine general of Machao, & how that hee had presented a petition in their name: howe that they would go thither, & not to the Island of Luzon, where all their desire is to returne, and this hath he done by gifts that the saide captaine general hath promised to giue him, if that he do accomplish his desire. The Tequisi when he heard this, he forthwith departed with vs from his owne house, towards the house of the Aytao which was hard by, and as he went by the way he read their petition, and sawe that it was different to that which the interpreter had giuen before vnto the Aytao, he being present: whereat he made a Ray & began to consider of the same, as also of that which the Spaniards had said vnto him, at such time as they gaue him their petition, for by the signes and tokens they made, as by their semblant in speech, it seemed to him, that they were maruellously indignant against the interpreter, but he did not well vnderstand them, for that they could not plainly declare it in their language, till such time as hee found the contrarietie that was in the petitions: the turbation of y<sup>e</sup> interpreter, whom presently hee called vnto him, and asked him what the matter was: hee trembling for feare, answered and saide that hee vnderstood that the father Costodio (whome all the rest obey as their head, and with whom hee alone did communicate) that it was his pleasure, and gaue order to go vnto Machao, and that hee was certaine that all the rest were of that opinion, wherein he thought he had done well, and therefore he presented that petition in asking licence, whereby they might doo it liberallie, with this discharge: and againe the Spaniards seeing how he was terrified, and how that he requested them so humbly they would not proceede any farther with their complaint, wherewith the Tequisi was satisfied, who said vnto the Spaniards being in the gallerie of the Aytao his house, that they should tarry there, and hee entred in with the petition in his hand. So within a while after they were commanded to enter into the hall there whereas the Judges were, and had seene the

petition.

petition and comoned about the same. And at their entring into the hall whereas the Aytao was, there were signes made vnto them that they should kneele downe, the which they did almost twenty paces before they came to the table that was before him: hee had in hande the petition that Tequisi had giuen vnto him, and although that he had read it before, yet did hee returne and looked againe vpon it; and asked which were they that would go vnto Machao. The father Costodio signified himselfe and frier John Baptista his companion, and said, that they for that they were old and timorous of the sea, they would go thither for that it was nearer hande, and howe that the rest that were not of such yeares, neither so timorous, they would returne vnto the Island of Luzon from whence they came, and there dwell with other of their brethren and friends that were there. The interpreter whose euill conscience did accuse him, for the euils which he had done, was so timorous, that all men might see plainly his default, and without al doubt the Iustices are so right in executing the same, that if their complaint had gone for wards, they would haue punished him and his companion and that very cruelly: but the religious friers would not consent that the souldiers should declare against them although their will was good, but thought it a sufficient punishment to see in what affliction the poore men were in, and toke pittie on them.

The Aytao was desirous to see their Images and book which was the chiefest occasion wherefore hee sent to call them, and when he saw them hee receiued great content, and called the father Costodio to come nigh vnto him, and asked the signification of some of them, such as seemed vnto him most strangest, and being satisfied thereof, hee commanded the frier Costodio to reade on one of these books, hee harkening vnto it with great attention, and as one amazed to see those letters, and the forme of them so farre different vnto theirs, which are all in manner of caracters, as hath bene told you. So after that they had passed away the time a while in this, hee saide, that those which would go vnto Machao should put themselves on the one side, and they that would go vnto Luzon on the other: the which being doone hee toke his leaue of them verie louinglie, and saide that hee would giue them the licence which

they did aske at all times whensoever they would, & although hee could not grant it them without first to consult with the vizroy of Aucheo, yet he would doo it within tenne dayes, and then those which would go vnto Macheo might presently depart, and those which would go vnto Luzo, he would send them vnto Chincheo, that from thence the gouernour should cause them to be sent in the first passage that goeth with merchandise.

This Aytao was very peaceable and humane, who hauing compassion on the Spaniards, for that they seemed vnto him to be good men: he commanded to be giuen to them ouer & aboue the kings allowance, a Hogge and Rice and other kind of victuals. So here with they went vnto their lodgings with content, and also the interpreter, who thought that hee was new borne againe that day.

### CHAP. XIII.

The Spaniards remaine certaine dayes in Canton, whither came certaine Portugals from Machao: at the first they feared them, but afterwards they were assured by the contraction they had the one with the other, that they were friendes: the vizroy of Aucheo commeth to Canton, and dispatcheth the Spaniards, & giueth them good provision and entertainment.

**A**fter that the ten daies were past appointed by the Aytao, and some more, & seeing that no more mention was made of them, but as though they had neuer sene the, they were very sorrowfull, & in ielousie that the captaine general of Machao asforesaide had knowledge howe that his craft and subtiltie was discovered, & thereupon to begin & frame some other: procuring for an instrument in the performing of the same, some Judge or some other person of power and authoritie. So they being with this care & discontent: there came vnto the cittie of Canton foure Portugals to buy & sell merchandice, with a safe conduct which they had for the same, which was the occasion of their sorrow & trouble increased, suspecting what might happen conso- mable to the aduise which they had from thence: but for that they did comon & visit the many times to intent to discover their minds the

the one vnto the other, they presently did forget the euill suspicion that they had of them, and not onely that, but they did giue them great almes and charitie, helping and aiding them in all things, as it was meete and reason amongst Christians. So being void of their first care, they put all their diligence and care in their departure: and seeing that there was no mention made thereof by reason that the Judges were occupied in mustering the souldiers of that circuit in a great and mightie field whereas they were trained by in Military exercises, some shooting in bowes, some with hargabushes, tossing the pike, running of horses, and many other exercises more: and after that they had many different praeses, as well of thinges past, as at that present, they ordained Captaines, such as were aduanced aboue all the rest, and most worthy: all which being finished, the Spaniards determined to put the Aytao in remembrance of his promise, & the better if they might doo it, and with most breuitie, they ordained a petition, and went with the same vnto the house of the Aytao, therewith to aske licence to put it in vire. The first Judge they met withall was the Tequifasoforesaid, who made signes that they should come vnto him, and asked of them what they would haue. The father Costodio answered, nothing but onely to present that petition vnto the Aytao, to put him in minde of their departure, the Tequifi did take the petition, promising them to giue it vnto him presently, the which he did accomplish in a short space. So being read by the Aytao, he made answer by the same petition, that he had a particular care of them, and tarried onely for order from the vizroy, which could not tarrie long: the receiuing whereof hee would aduertise them, the which hee did accomplish in fewe dayes, which came with great content vnto the Spaniards, for that he commanded that they should be sent away in verie good order, and to giue them all that was needfull for their iourney, and that in abundance. The same day that this commission came, there came also newes that the vizroy would come vnto the cittie of Canton, and that within fewe dayes hee would be there: the which did so much trouble the Aytao & the rest of the Judges, that day & night they neuer rested, but were occupied in the preparing all things necessary to receiue him, which were so many & with so great earnestie as though the king in person

should come thither: with great and mighty triumphall armes, rich hangings, with other things, the which I do not here make mention of, although they were very curious, because I would not be tedious, for that I have a great desire to conclude this little historie: and if I should declare all that passed therein, it were requisite for the same alone to make a great volume.

Four days after the coming of the vizoy, by his order, there was given both to the one & to the other a provision, in the which he commanded all Judges and gouernors to receive the Spaniards into their iurisdicions, whereas they should passe & not to permit any to do them harme or iniury, but to giue them free passage with securitie till such time as they should come to y place appointed in y said provision, which was vnto Machao & vnto Luzon: and jointly therewith he commanded two captaines to beare them company til such time as they had brought them out of all danger. And to giue vnto them that went vnto Machao (which was three daies iourney) sufficient provision requisite for five daies: and to them that went to Luzon, their provision for forty daies, although the voyage is to be made in fifteen daies, & in twentie daies at the most. He also commanded them that had the charge to carry them, that they should haue a special care vnto their healths, in travelling not too fast but little and little. Likewise the Aytao gave order vnto the interpreters for to sell the frigate, in the which the fathers came thither, and to giue vnto them the price that should be made thereof, to be sold it at their pleasure: the which they did, but kept still the halfe of that which they sold it for, and with many other things more, which by the commandement of the vizoy was giuen them for their iourney, and thought it well bestowed on them, for to see themselves free of their lynes & crafts. At the departure of the Father Costodio, one of the soldiers mind was altered, who was called Pedro de Villa roel and was very desirous to go with him vnto Machao, the which he did accomplish by apparelling himself in the habite of a Portugall, because he had no licence to go otherwise. So all things being in a readines for their iourney, they took their leave the one of the other in shedding many teares with the griefe of minde.

The Father Costodio and his companions came safe & in health to Machao in four daies, as himselfe did afterwards

write

write thereof, and were very well receiued of the Bishop, and of all the rest: and within fewe daies after they gaue them a place for to build a monasterie, wherein he and his companion might liue, and all such as should take the habite of that order. They came thither the sixteenth of Nouember.

And those which went vnto Luzon departed out of the cittie of Canton in a great barke, of the which there are many in all that kingdome, very well tilted and dressed, with many rooms and galleries and painted windowes, as hath bene told you: in the which they were very much made of by the patron of the said barke and of the passengers, which were many, and went vnto diuers parties with merchandice: some things that they saw by the way till they came vnto Chincheo shal be told you in the chapter following.

#### CHAP. XIII.

They that were determined to go vnto Luzon, doo depart for the cittie of Chincheo: in which voyage they see many riuers and townes: and other particular things.

The Spaniards depart out of the riuer of Canton, & after they had sailed by sea y space of three leagues, they entred into another mighty riuer, in y which they trauelled four daies. And sure the great number of citties and townes that they saw along the riuers shew is incredible, and so nigh the one vnto the other, that they seemed to be al one: so in the end of foure daies they landed at one of the cities, where came so much people to see those strangers, that it seemed al the kingdom were there assembled together, & were so many in number, that before they could get to y Inne wheras they should be lodged, there passed more then foure houres, and was in distance but a quarter of a league: but when they came thither they were verie faint with the great throng of the people. They stayed in this cittie one day, and the next day very early in the morning was brought vnto them horse, for to traue by land other two daies, y which was almost continually in villages & townes, & the third day they were imbarked in a small barke, wherein they passed a riuer which had but litle water, y space of two houres, th after

they were shipped in a bigger barke, and entred into another river, which seemed to be an arme of the sea, in the which they sailed five dayes, and saue sailing by and downe the said river so many barks and boats, that it made them to be greatly amazed. These rivers were as wel replenished of cities and townes, as the other river whereof we haue spoken. Al which is a helpe to beleue that which hath bene said of the mightinesse, and the great number of people that are in that mighty kingdom. Concluding this river they entred into another, but not so broad as the last, but a swifter current, and beset with mightie trees both on the one side and the other, and were so thick that almost they could not see the sunne thorough them: and although the country very asper there alongst the rivers side, yet was there many walled citties, & an infinite number of townes and villages, in such sort that the suburbs did almost ioyne the one vnto the other. So when they were disembarked out of this river, they travelled by land other foure dayes, and greatly marvelled to see the great fertilitie of the country, and many other things more, which they do passe over, for that in the relation of y<sup>e</sup> Augulline friers it hath bene declared vnto you. In the ende of those foure daies they came to a cittie ten leagues from Chircheo, and were lodged in the suburbs of the same, whether resorted so much people to see them, that although they did shut y<sup>e</sup> gates to defend themselves from the p<sup>re</sup>ase, yet could they not be disturbed of the entry, for y<sup>e</sup> they broke the gates, & climed by the wals & windowes to see them. The host of the house where as they were lodged, when he saw that the people did spoile and destroy his house, he requested the Spaniards to go forth into a greene fielde which was there hard by, placed amongst a company of Orchardes, the which they did to satisfie him, & also to satisfie the multitude of people that were come thither only to see them. The noise of the people was so great, that the gouernoz feared there had bin some other matter, & commanded a Judge to go & examine the cause and know the truth: but when that hee was certified thereof, hee commaunded the Spaniards to come vnto his house, for that hee was desirous and would see them. They presently did accomplish his commandement, and went their way, and as they passed thorough the streete, there were certaine representing a comedie, but so soone as the

the people that were there did see the Spaniards they left the players all alone and followed them. They entred into the gouernozs house, and found him with great maiestie of seruants and souldiers of his garde: he entertained them with great loue, and asked them who they were, and from whence they came. The interpreter presently shewed the prouision they brought from the viceroy, which was in summe, their licence giuen by him for them to go vnto Chincheo, and that none should disturb them in their iourney. But to ayde and giue them all as much as was possible & that which was needefull for their iourney. And when that he had read the same, he saide that thereby he did vnderstand that which he desired to know, & how that the viceroy did command all gouernozs, & him as one of them, they should offer to do all that lay in them: the which he did accomplish and shewed them great fauour and friendship.

The next day following, they departed out of this cittie by land, being giuen vnto them by the gouernoz, very good prouision for the way. The same day they came vnto a towne that was very fresh, and five leagues from the place they departed, there they determined to tarrie all that night, fearing y<sup>e</sup> passage thorough a cittie which was but a league before, suspecting that they should be as much troubled with the people as they were in the other cittie the day before. And although this was but a small towne, yet was there so great a concourse of people that came from the villages thereabouts, that it caused them to depart the next morning more early than they thought, and all the night they could not sleepe, because of the great noyse of the people.

So within a while after they departed from that towne, they came vnto the cittie aforesaide, the which for situation and gallant buildings, was the fairest in all that prouince. Thorough the midst thereof ranne a mightie river, ouer the which were many bridges very great and most faire. Here were they so oppressed with much people that came to see them, that they were detained in the presse a good while before they could enter into the cittie: and after they were within they were compassed about in such sort, that they could not goe to seeke to ease, but were constrained to enter into a barke and go downe the river and shroud themselves amongst a company of trees, & although they

they did use this policie. Yet the number of people were so great that leapt into the same barke that they were readie to sinke, till such time as they that had entred the barke, to avoid that perill, returned and leapt a shooze, leaving them all alone with the barkemen and mariners that did rowe, who went to saeke and bying them to eate, and they remained in the barke all that night.

So the next day in the morning, before the people could come to disturbe them, they rowed towards the great and huge citie of Chincheo, and entred into the same vppon a Sunday in the morning being the first day of December.

They remained still in the barke for their owne quietnesse and security, and sent their interpreter with their prouision vnto the Gouvernour, that he might ordaine at his pleasure that which was therein commanded. The Gouvernour when he had receiued commission he said vnto the interpreter that he should tell the Spaniards that he was very glad that they were come thither in safetie and in good health, and that hee should receiue great ioy to see them, and to shew them the courtesie that was commanded him by the viceroy, in their prouision or commission. But by reason that the great number of people that would come to see them, should not be troublesome vnto the, he would passe over his content in seeing them, & for their better comoditie they shall depart in the same barke wherein they came, vnto the port of Aytim, whereas were certain ships that were bound vnto Luzon, and that he would command they should be receiued into the said ships, and to be carried with as much speede as was possible: and for the accomplishing of the same hee kept the commission of the viceroy, and gave an other commission vnto the gouernour of the port whether as hee sent them, in the which he commanded to be accomplished all that he had promised.

The Spaniards, although they would very gladly haue seene the citie of Chincheo and the mightinesse thereof, yet did they accomplish that which the gouernour did command without any reply, for that they considered that it should come then better to passe. So they came vnto the said port the next day following in the morning, whereas they did remaine in the barke, doing as they did at Chincheo, & sent their interpreter with the commission vnto the gouernour, who presently after he had read the same

same, sent & commanded that the Spaniards should come a shooze and come and see him: who did accomplish the same although with no lesse trouble than in other places, by reason of the people that came to see them. The gouernour entertained them with great loue and faire words, and before they departed from him, he sent to call a capitaine of one of the ships y was there bound vnto Luzon and asked of him when he would depart from that place, who answered within ten daies: then the gouernour commanded that he should carrie them in his ship and to giue them the best intertainment that was possible, who promised him to accomplish the same, & therewith he took his leaue of them, and sent them with the said capitaine, who offered them all the honour & friendship that was requisite. He presently carried them vnto his ship, who after he had shewed the whole comoditie therof, he made the a colation or banquet with great friendship.

They remained in this port more than fiftene daies, whereas they suffered very much colde and seeing that the ship wherein they were appointed to go, was not redie, neither any order for them to depart in many daies, considering the great desire they had to be amongst their owne nation, & to take their ease, and hauing knowledge of an other ship that was ready & would depart, they altogether went vnto the gouernour (who was set in audience) & said vnto him with a loud voice (as is used in all that countrie) y the capitaine whom he had commanded to carrie them vnto Luzon, was not readie to depart, neither any signe that he would in many daies, & that he would giue them licence and command a capitaine of an other ship that was there readie to depart, and went vnto the same Island of Luzon, that he might carrie the, because they were so ill at ease, and suffered so much colde that they felt great griefe.

When the Gouvernour heard this he was very angry, & with great choler he commanded one of his officers that was there with him, to go presently & bying before him that capitaine vnto whom he had committed the carriage of the Spaniards: y which was accomplished and that in so short time, that it caused great wonder: who when he came before the gouernour, had so great feare, that he knew not whether he was in heauen or in earth. The gouernour straightwaies asked him what was the occasion that he did not depart within the tenne daies as he had sayde.

The



The Captaine answered, that they had had no weather, neither at that present wherewith they might navigate. He asked him againe and saide, seeing that the weather and time would not serue, how is it that there is an other ship readie to depart. The captaine at this demand did faulter in his speech, and answered frivolous wordes, wherefoze the Gouverneur commanded that he should be whipped in his presence, for the lie which he had tolde, and as they were pulling off his apparell for to execute the commandement, the Spaniards hauing pittie & compassion of him, for that he seemed to be an honest man, they fell all vpon their knees at the gouernours feete, and requested him to pardon his offence, who did presently consent therunto with a good will, and commanded to let him alone, but he spake vnto him very sharpe wordes, such as so farre forth as the Spaniards could perceiue by the semblance both of the one and of the other, that was as much grieue vnto him as though he had bene whipped. When presently he commanded to call the captaine of that ship that was readie to depart, and deliuered vnto him the commission that he had giuen vnto the other, with a great penaltie, and charged him to carrie the Spaniards vnto the Ilande of Luzon, and charged him to bring a testimoniall from thence, how that he had carried them in very good order and in safte and left them at the place that they desired. This Captaine vnderstanding what had passed with the other, and because he would not see himselfe in the like perplexitie, did accept the commandement, and thought the time long of his departure from thence, and did promise them more than they did demand, and made hast to depart out of the hauen, because hee would not be called backe againe.

## C H A P. XV.

The Spaniards depart from China and go to Luzon, they do passe some stormes at the sea: the marriners doo call vpon the diuell, by lots: the religious men do reprehend them: in the end they come to their desired port, where-as they are receiued with much ioy.

The second day of Iannuarie departed out of the port of Aytim with a prosperous wind the shippe wherein was embarked

barked the Spaniards, and two other which were their safe conduct: but by reason it was winter, the faire winde indured but a while, yet came they that day vnto the Ilande of Amoy, which was five leagues from the firme lande, and there they stayed one day. The next day following they went to sea, to prosecute their voyage, whereas they were taken with so terrible and soule weather, that the ship did dzine they knew not whither, and many times in daunger to be drowned. This storme indured four dayes although more stronger at one time than at an other: in the which storme was separated the three ships the one from the other, in such sort that euerie one took his way, procuring to saue themselves, as commonly in such cases is vsed, without hauing any care the one of the other, and God was so pleased that the ship wherein the Spaniards were, and one of the other two entred into a sure port, although with great trouble and with so great a leake, that they could scarce keepe her aboue water: but in especiall that which came in their safe conduct. And afterwarde they vnderstood that the other ship had taken port fiftie leagues from that place with the like perill and danger. In this port they remained certaine dayes trimming their ships and tarrying for a faire winde. So they departed from thence the three and twentie day of Iannuarie and to their iudgements with a settled and good winde, with the which they sayled due dayes, in the end wherof they discovered the Iland of Luzon, with a singular ioy vnto them all, for the which the Spaniards gaue thanks vnto God, by whose fauour they had escaped the storme past.

But it so fell out, as they were going alongest the coast of the Iland for to enter into the port of Manilla, and being within five leagues of the entrie thereof, vpon a suddaine there arose the north wind with so great furie, and caused so great a sea, that they found themselves in a great deale more danger than in the other storme past, in such sort that they sponed befoze the winde with their foresayle halfe mast hie, shaking it selfe all to peeces, and in euerie minute of an houre readie to be drowned. The Chinos for that they are superstitious and witches, beganne to inuocate and call vpon the diuell, for to bring them out of that trouble (which is a thing commonly vsed amongst them, at all times when they finde themselves in the like perplexitie)

pleritie) also they doe request of him to shewe them what they should doe to bring themselves out of trouble.

But when the Spaniards understode their dealinges, they did disturbe them that they shoulde not perseuer in their lottes and inuocations, and beganne to coniure the diuelles, which was the occasion that they would not answer vnto the inuocation of the Chinos, who did call them after diuerse manners (as hath bene declared in the first part of this historie) yet they heard a diuell saie, that they should not blame them because they did not answer vnto their demaunde, for they could not doe it for that they were disturbed by the coniuration of those Spanish Fathers which they carried with them in their shippe.

So presently when the night was come God was so pleased that the storme ceased, and became in feire houres very calme, although it indured but a while, for as they beganne to set saile to navigate towarde the port, and almost at the point to enter into the same a newe storme seised on them, and with so great force, that they were constrained to returne vnto the sea, for feare to be broken in peces vpon the shoze.

At this time they wanted both water and victualles which was vnto them a newe torment, & they were brought into so great extremitie, that for ninetie and fire persons that were in the shippe, there was not left victuals for two dayes.

The Chinos beganne a newe to inuocate the diuels by writing, which is a way that they neuer let but doe answer them, as they did at this instant, and were not disturbed by the coniurations of the fathers, yet notwithstanding they lyed in their answer, for that they saide that within three dayes they should be within the citie of Manilla, and after it was moze then four dayes.

In conclusion hauing by the fauour of almightie God overcome all their trauayles by the sea, and the necessitie of the lacke of water and victualles, they arriued at the desired port the second day of Februarie Anno 1580. whereas they were receiued by the gouernour and of all the rest with great ioy, in pardoning them the offence they had committed in going without licence, and shewed vnto them particular fauours, & were very sorrowfull that the father Costodio and his companions

remained

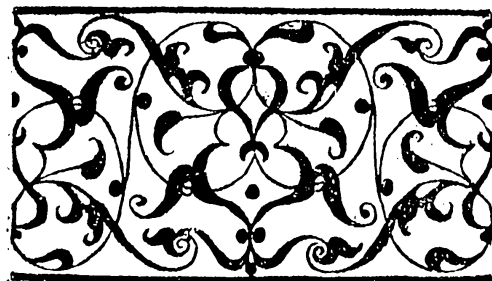
remained in Machao, for that hee was welbeloued of all, and that with great desert, for his understanding, learning, & holy life. Who within fewe dayes after did write a letter vnto the rest of the religious men in Manilla aduertising them how that in a short time they came vnto Machao in good health, & how that the bishoppe and the Captaine generall with all the rest of the towne were verie glad and ioyfull of their comming, and fully resolved to the contrarie of the false opinion that they had conceiued of them, and that he was in great hope to see his desire accomplished, for that he was daily in place whereas they did see & comon with the Chinos, whom so soone as he can speake y language, he doth pretend to instruct them in matters touching the faith. Also he wrote, that he understood by good originall or information (although it was committed in secret) that the kingdom of province of Cochin China, which is four daies iourney from Machao, whereas the Portugals hath contraction, and port for all their ships that come from the Indias, hath sent vnto the bishop of Machao, & doth demand of him priests for to baptise them, with such determination & good will to be christians, that in some portes they haue already timber cut downe for to edifie churches. This you may beleue for that the bishop himselfe hath tolde him, and in the latter end of his letter was written as followeth. They haue inuited me to this enterprise, and (for to put my selfe therein) I would gladly haue with me many companions, which is the treasure that we go to seeke. It is a firme lande, there whereas God hath prepared a great harvest. They are politike people and moze easie to be conuerted then the Chinos, for that the diuell hath not put so manie disturbances against the gospell of Christ, as in China, although it doth lye vpon it, and once entring the faith therein, with the fauour of God, their great & difficult doings which now they haue among them will be broken with great ease, for they are not so many nor so great, whereby wee should be discomforted to see this overcome, and principally they being men of so good wisdom and understanding, as we haue seene by experience in the time that we haue bene amongst them, and so full of merite and pitie, that although wee entred into the lande without licence, and for doing of the same wee ranne in great danger of our owne liues, they did intreat vs well.

and

and gave vs all that was needefull, and also did suffer vs to preach, if we could the language: the which with the fauour of God we will quickly learne, for that we are whereas continually we doe common and talke with the Chinos, wee doo herie earnestly commit it vnto our Lord to direct and guide the same, that his holy name may bee exalted, and the soules of these blinde Gentiles may knowe and beleue, and beleuing may be saued.

This was the substance of the letter, with the which it seemeth vnto me great reason to conclude this second relation. And to begin the third, the which I do beleue will be pleasant to the reader, and is intituled, A Commentarie of the new world, in the which is contayned many curious matters, as you shall perceiue after the reading thereof, and is declared in substance and effect by the relation of the father, that did passe and see them all, who was named fryer Martin Ignacio, a religious man of the order of S. Francis, who after that he had compassed the whole worlde, came hither to Rome with Martin Simion bishop of the Island of Pepper in the orientall or east Indias, with whom I haue had communication diuers times, and is a Chalde bozne, and of the citie of Biniule in Babylon, and made bishop by the patriarke of Babylon.

*The end of this booke.*



A Com-

A Commentarie or short discourse of all such notable thinges as be betwixt Spaine till you come vnto the kingdome of China, and from China vnto Spaine, returning by the Orientall or east Indias, after that they had almost compassed the whole world. Wherein is contayned all the rites, ceremonies and customes of the people, the riches, fertilitie and strength of many kingdomes: and the description of them.

Made and set forth by the Author of this book

as well by that which he hath seene, as also by true relation that he had of the religious and barefoot Fryers of the order of Saint Francis, who trauailed the same the yere 1584.

## CHAP. I.

A Commentarie of the new world.



Saint Lucas de Barrameda, and the Citie of Cadiz from whence ordinarily goeth forth all such shippes and shippes that go vnto the occident or west Indias, are distant the one from the other onely five leagues, and in thirtie seuen degrees of altitude: from whence vnto the Ilandes called the Canarias is two hundred and thirtie leagues, and alwayes doe Rut to the

Canarias.

southwest, and is ordinarily sailed in eight or ten dayes. The seas are rough: which causeth great waues, for which cause it is called the gulse of the Ieguas.

These Ilandes which in ancient time were called Fortunadas, are at this day called by the Spaniards y Canarias, which is deriued of Canes or dogs, for that there was in them at such time as the Spaniards did discover them, great quantitie of dogges, very bigge, fierce and braue. There are of them seuen Ilands

Fortunadas.

The names  
of the Cana-  
rias.

Ilands which are called Gran Canaria, Tenerife, Palma, Gomera, Yerro, Lancarote, and Forte Ventura, and are in altitude twentie eight degrees, lacking very little, and haue in them many particular thinges, of which I will declare some of them in briefe.

Much snow.

In the Iland of Tenerife, at the farther part thereof towards the north west, there is a mountain called El Pico de Tereyra, which vnto the iudgement of the who haue seene it, is the highest in all the world, and is plainly seene before you come to it thre score leagues: so that a ship going from Spaine vnto those Ilandes doth discouer that mountaine first. None can ascende or go vp that mountaine but in the moneths of July & August, so that all other moneths of the yeare there is very much snow on it, although in all those Ilandes it doth neuer snowe, and to mount the height thereof is thre daies worke, on the top of the same there is a round & plaine place, and being thereon at such tunc as it is faire weather and the seas calme and in quiet, you may see all the seuen Ilands, and euerie one of them will seeme but a small thing in respect, yet some of them are distant from that more than fiftie leagues, & it hath as much more in compass as that. In the two monethes aforesaid they do gather in the toppe thereof all the bymistone that is brought from that Iland vnto Spaine which is much in quantitie. This mountaine belongeth to the duke of Maqueda by particular gift of the king.

Great quantitie of bymistone.

In one of these seuen Ilands aforesaid, called the Hierco there is a continuall wonder, which in my iudgement is one of the greatest in all the world, and wortie to be known amongst all men, wherby they may exalt the mightie prouidence of God, and giue him thanks for the same. This Iland being the greatest amongst the seuen, is a countrie very asper and barren.

The dropping  
from a tree  
doth serue the  
whole Iland  
with water.

and so drie, that there is no water to be found in all the Iland, but on the sea side, and that in fewe places, but very farre distant from the inhabitation of that Ilande. But there naturall necessitie is remedied by the diuine prouidence of heauen (as aforesaid) and by a strange meanes, which is, there is a great and mightie tree (vknownen, and the like hath not bene seene in any part of all the whole world) whose leaues are narrowe and long, and are continually greene like Iuie, vpon the which tree is seene continually a small cloud, which neuer augmen-

teth

teth nor diminisheth, with the occasion that the leaues continually without ceasing, doth distill drops of water, very cleere and fine, which doth fall into certaine fessernes, which the inhabitants of the colonies haue made for the conseruation thereof, to remedie their necessities, and to sustaine thereby not onely themselves, but also their cattell and beastes, and is sufficient for them all: yet do they not knowe the originall and beginning of this continuall and strange miracle.

One hundred leagues distant from these Ilandes towards the right hand, there is another thing of little lesse admiration then the other y<sup>e</sup> we haue spoken of, which is: that many times there is seen an Iland, which they call S. Borandon. Many being lost at the sea haue chaunced vpon the same Iland, & do say that it is a very fresh and gallant Iland, with great abundance of trees and sustenance, & inhabited with Christian people, yet can they not say of what nation or language. The Spaniards many times haue gone with intent to seeke it, but neuer could finde it, which is y<sup>e</sup> occasion that there be diuers opinions touching the same. Some doo say that it is an enchanted Iland, and is seene but certaine daies assigned or appointed: & others say that there is no other let or impediment for the finding thereof, but because it is so little, and is continually couered with great cloudes, & that there runneth from it riuers which haue so great a current that it maketh it difficult to come vnto it. My opinion is (if it be any thing wortie) y<sup>e</sup> being true, that which so many haue spoken of this Iland according vnto the common opinion which they haue in all the seuen Ilands of Canaria, it can not be without some great myserie: for he which can cause it to be all in a cloud, & the swift current of the riuers to be an impediment to the finding thereof, can find remedie for the inhabitants to come forth (if it be so for them y<sup>e</sup> be without at the sea not to go into it) yet can it not be, for the within the Iland, but at some time there should haue some come forth by chance, and haue bin seene of some there abouts, & declared vnto the y<sup>e</sup> secret of y<sup>e</sup> myserie: fro whence I do gather, that either this Iland is imagined or enchanted, or else there is in it other some great myserie, for the which to giue credite vnto it, or to varie from the truth, it shal be wisest not to proceed any further, but to conclude in y<sup>e</sup> which toucheth y<sup>e</sup> Ilandes of Canarias aforesaid:

Opinions of  
this Iland.

Camelles.

The clyme and temperature of them all is excellent good, and hath abundance of al necessary sustenance for mans life. Where is gathered in them verie much wheate, and other seedes, and wine: there is also made verie much sugar: there is nourished and brought by great store of cattell and that verie good. But in especiall Camelles, whereof there is great store. Also all kinde of sustenance is better cheape there then in Spaine.

All these Ilandes are inhabited with Spaniardes whereas they doe liue verie pleasantly, amongst whom, at this day, there be some that be naturall of the Guanchas aforesaid, who be verie much Spaniarde like. The principall of all these seuen Ilandes is the Gran Canaria, in the which is a bishoppe and a Cathedrall Church, and counsell of the inquisition and royall audience, from the which dependeth the gouernement of all the other sixe Ilands.

## CHAP. II.

They do depart from the Ilands of Canaria for the Ilande of Santo Domingo otherwise called Hispaniola, and do declare of certaine things in the way thitherward.

The Iland  
called Desca-  
da.

After that the fleetes or shippes had taken refreshing in the Ilandes of Canarias aforesayde, they departed from thence sayling by the same Rutter, vntill they come vnto an Ilande called the Desseada which is fiftene degrees from the Equinotiall, eyght hundred and thirtie leagues from the Canarias: all which is sayled without seeing any other land, they are sayling of the same ordinarily eight and twentie and thirtie dayes.

The Iland  
Dominica.

This Iland Desseado, was called by that name, by reason that the gulfe is great, and so many daies sayling, that when they do see it, is that after that they haue verie much desired the same (so that Desseado is as much to say, as desired. This Iland hath nigh about it many other Ilandes, one of the which is that which is called La Dominica, which is peopled and inhabited by certaine Indians who are called Caribes, by such as do nauigate that way, which are a kind of people that doe eate humane flesh: they are very expert archers, & very cruell: they do annoint their arrowes with a deadly earth, & so full of poison, that

that the wound the which is made therewith can not be healed by any humane remedie. This Ilande is in fiftene degrees. It is verie little and not of much people, yet notwithstanding it hath bene the death of many Spaniardes both men and women: such as haue come thither in shippes, not knowing the daunger thereof, haue gone a shore for fresh water, or else to wash their linnen, and vpon a suddaine vnlooked for, haue bene be set by the Indians, who haue slaine them, and after eaten them: and they say that it is very swete flesh and sauorie, so that it be not of a Fryer, for of fryers by no meanes they will eate, nor would not after that happened vnto them as hereafter followeth.

There was a ship that was bound vnto the firme land, and did arriue at that Ilande, in the which went two religious Fryers of the order of Saint Francis, and hauing no care as aforesayde, but very desirous to be a lande, they went a shore without any feare or suspicion of any harme that might happen vnto them, and being at a riuer side sporting themselves with great recreation, by reason of the freshnesse thereof, easing themselves of the long and painefull nauigation which they had comming from the Ilandes of the Canarias vnto that place, when the Caribes did see them without any feare, vpon a suddaine they descended from a mountayne, and did kill them all, without leauing any person aliue. Many dayes they made great feastes and bankets, eating of those bodies which they had slaine, some sodde and some roasted, as their pleasure was. So on a day they would amongst them eate one of the fathers, who was very faire and white, but all that did eate of him in a little space did swell maruellously, and did die madde, with great gaspings that it was wonderfull to see: so that from that time, they remaine as warned neuer for to eate any more of the like flesh.

They which  
did eatefriers  
flesh did die  
madde.

Of these euils they haue committed an infinite number, and haue at this day with them many Spaniardes both men and women, whose liues they pardoned for to serue their uses, or euilles because they were verie young, of the which they say that some haue fled away. They go naked like vnto the Indians, and doe speake their language, and are almost conuerted vnto their nature. This great inconuenience might



be remedied, if that it did please his maiestie to command some generall that were bound vnto the firme land, or vnto the new Spaine, to make abode there a fewe dayes, and to rote out and make cleane that Ilande of so euill & wicked people which were a good dædæ, and they doe well deserue it, and to giue libertie vnto the poore Christians that are there captiue a great companie of them. And it is saide of a truth that some of them be of good calling. Where can none goe a lande on this Ilande but straightwayes they are discouered by such ordinarie spyes as they doe put to watch. And if they do see that those which doe come a land are many in number, and that they can not hurt them, they doe remaine in the highest part of the mountayne, or else amongst the thickest of woods and bushes, till such time as the shippes do depart, which is so soone as they haue taken fresh water or fire wood. They are great traytors, and when they see oportunitie they giue the assault, in the manner as hath bene tolde you, and doe very much harme.

High vnto this Ilande Dominica towarde the north-west is the Ilande of S. John de Puerto rico the which is in eightene degrees: it is fortie and sixe leagues long and five & twentie leagues broad, and in compasse about an hundred and fiftie leagues. There is in it great store of kyne, verie much sugar, and ginger, and yeldeth very much wheate. It is a lande of verie much golde, and is not laboured nor taken out of the earth for lacke of people, it hath verie good hauens and portes towarde the south, and towarde the north onely one, the which is sure and good, in respect whereof the Spaniards did giue the name vnto the whole Ilande, Puerto rico, taking the name of the port or haue. In it there is foure townes of Spaniards, a bishoppe and a cathedrall church, and he that is present at this day, is the reuerend father don fryer Diego de Salamanca of the order of S. Austin.

When the Spaniards went first vnto this Ilande, according vnto the report of the reuerend father de Las Casas bishop of Chiapa, was in the yeare 1509. This Iland was so full of trees and fruite that they gaue it the name of the Guertas, and there were in it five hundred thousande Indios of the which at this day there remaineth not one.

From this Ilande vnto the Ilande of Santo Domingo,

is foure score leagues, I say from one port vnto an other and from point to point but twelue leagues. They doe ordinarilie go from one port to an other in thre dayes, but to returne they are moze than a moneth, for because the winde is contrarye.

## CHAP. III.

Of the Iland of Santo Domingo called Hispaniola and of their properties.

The Iland Hispaniola, which by an other name is called Santo domingo by reason that it was discouered as that day it is in eightene degrees, and was the first that was discouered in the Indias, by the captaine Christopher Colon, worthie of immortall memoire, it was inhabited in the yeare of 1492. This Iland is in compasse moze than sixe hundredeth leagues, it is diuided into five kingdomes, the one of the is now called the Vega, which at the time that it was discouered was called Neagua, it hath foure score leagues in compasse, and stretcheth all of them from the north vnto the south out of the which sea, as doth testifie the reuerend of Ciapa in his booke, doth enter onely into the kingdome, thirtie thousand riuers and running brookes, twelue of them as great, as Ebro, Duero, & Guadalquivir in Spaine. The foresaide bishop doth also speake of an other maruaile, which is, that the most part of these riuers, those which do distill and run from the mountaines which is towarde the west, are very rich of gold, and some of it very fine, as is that which is take out of the mynes of Cibao, which is very well knowen in that kingdome, & also in spaine, by reason of the great perfectiõ thereof: out of which myne hath bene taken out a peece of virgin golde so bigge as a twopennie wheaten loafe, and did weigh thre thousand and sixe hundred Castillianos, the which was sonke and lost in the sea, in carrying of it into Spaine, as doth testifie the foresaid reuerend bishop. In this Ilande there is greater quantitie of cattell than in the other Iland of Puerto rico, & there is made much sugar, and gathered much ginger, and Cannahstula and also manie sortes of fruits, such as is in Spaine, as others different of the cuntrye, & that in abundance: there are also great store of hogs

The Iland Hispaniola or Santo Domingo.

Mightier riuers in spaine.

A peece of virgin golde so bigge as a twopennie wheaten loaf.

Cannahstula.

whose flesh is as wholesome and as sauerie as is mutton in Spaine, and is verie good cheape: a hee is bought for eight ryalles of platze, and all other thinges of that countrie after the rate, although that the marchandise of Spaine is verie deere. It is a countrie of verie much golde, if there were people for to take it out: and manie pearles. In all this Ilande they gather no wheate, but in the bishopricke of Palensuela, although in many other places the ground would yeeld it very well, if they would sowe it. But nature, which was wont to supplie necessities, doth accomplish the lacke of wheate to gine them in thee thereof a roote, which doth growe in that Ilande in great quantitie & abundance, and doth serue them for bread, as it did vnto the naturall people of that countrie, when the Spaniards went thither. It is white, and is called Casaue, the which being grinded & brought into meale they doo make bread thereof for their sustinence, the which although it is not so good as that which is made of wheat meale, yet may they passe therewith and sustaine themselves.

This countrie is verie hoat, by reason whereof their victuals are of small substance. The principall citie of that Ilande is called Santo Domingo, (for the reason abovesaid) in the which is an arch-bishop & a royall audience, or chauncerie: this Citie is built on the sea side, and hath to it a great riuer, the which doth serue them for their port or haue, and is verie secure. There is in it thre monasteries of religious friers and two of Nunnes.

In this Ilande (as saith the reuerende bishop of Chiapa in his booke) there were whē as the Spaniards came first thither thre millions of men naturall Indians, of the which at this day there is not two hundred left, and yet the most part of them be sonnes vnto Spaniards, and blacke mores bozne of the Indians women. All their sugar milles and other places are inhabited with negros, of the which there may be in that Ilande about twelue thousand. It is a wholesome countrie vnto the that dwell therein. The sea is full of whales, and that in abundance, which are scene by such as do come in their ships, & many times they are in feare of them. But aboue all other there is an infinite number of great fishes called Tiburones, & are in great skales: they are maruellously affected vnto humane flesh, & wil follow a ship

Gold and  
pearles.

Bread of a  
roote called  
Casaue.

Of thre mil-  
lions of men  
not two hun-  
dred left.

Tiburones.

a shippe fure hundred leagues, without leauing of it one day. Many times they haue taken of the fishes and do finde in their bellies all such filth as hath bene throwne out of their shippe in many dayes sailing, and whole shepes heads with hornes and all: If they chance to finde a man in the waters side he wil eate him all: if not, all that he doth fasten on, he doth heare it cleane away, be it a legge or an arme, or half his body, as many times it hath bene scene, and they do it very quickly, for that they haue many rowes of teeth in their heads, which be as sharpe as Rasers.

### C H A P. IIII.

Of the way and the Ilandes that are betwixt this Iland of Santo Domingo, and the kingdome of Mexico.

The first Ilande that is after you are departed from Santo Domingo, is that which ordinarily is called Nauala, the which is one hundred and twelue leagues from the citie of Santo Domingo, and is seuentene degrees, and is but a small Iland: and nigh vnto that is another which is called Iamayca of fiftie leagues in Longitude, and fourtene in Latitude: there was wont to be about them many Vracanes, which are spouts of water, with many blustering winds. This word Vracan in the Indian tongue of these Ilands, is as much to say, as the joining of all the foure principall winds together, the one forcing against the other: the which ordinarily dooth blow vpon this coste, in the monethes of August, September and October, by reason whereof such flectes as are bound vnto the Indies do procure to passe that coast, before these thre monethes or after, for that by experience they haue lost many ships in those times. From this Iland they go vnto the Ilande of Cuba, which is in twenty degrees, in the which is the port of Hauana, which is called the Cape of San Anton: they doo put two hundred and fure and twenty leagues of Longitude, and of Latitude fure and thirty, it is inhabited with Spaniards, who conuerted all the rest vnto the faith of Christ: there is in it a bishop, and monasteries of religious friers.

When that any ships do go vnto Noua Espania, they haue sight of them, & likewise when they do returne, all those which

The Ilande  
of Nauala.

The Iland  
of Iamayca  
Vracans.

The Iland  
of Cuba, and  
the port Ha-  
uana,

do come from the Peru do enter into the foresaid port of the Huana, which is a very good port and sure, and there is to be had all kind of provision necessary and belonging unto the flottes and ships, some which the Ilande dooth yeld it selfe, and other some brought from other places: but in particular, there is great store of very good timber, as wel for the repairing of ships as for other thinges, with the which they do ordinarily balest their ships that come for Spaine. The kinges maiesty hath in this a gouernor and a captaine with very good souldiers for the defence therof, and of a fort which is in the same harbor, the best that is in all the Ilands.

This Iland of Cuba was discovered in the yeare 1511. and was in it (being of the bignesse aforesaid) a great number of naturall people, and now but a very few: it hath a riuer where, in is very much gold, according unto the opinion of the natural people, and was tolde by the fathers unto their children, the which was cast into that riuer by the natural people in this order following.

There was a Casique called Hatuey, who for feare that he had of the Spaniards, came from the Iland Hispaniola, unto this Iland with many of his people, and brought al their riches with much golde amongst them, who by the relation of other Indians of Santo Domingo (wheras he had been king) vnderstood that the Spaniards were coming unto that Iland, whercupon he gathered together all his people and many of that Iland, and made a parley vnto them, saying: It is said of a certainte, that the Christians doo come into this Iland, and you doo well vnderstand by experience, what they haue done by the people of the kingdome of Aytim (which was the Iland Hispaniola) the like will they doo here by vs, but do you know wherfore they doo it: they answered and saide, because they were of their owne nature cruel. The Casique saide no, that they did it not therefore, but because they had a God whom they did worship, & because they will haue him from vs, they doo kill vs: and in saying these words he tooke forth a basket with golde & iewels which he brought thither in secret, and shewed it vnto them saying, this is their God that I spake off, let vs make vnto them Areytos, the which are sports and dances, and possible we shall please them, & then will they command their people not to do vs

The Spaniards God is gold.

any

any harme. For by accomplishing & furnishing of the same, euer one of them brought that which they had in their houses, & made therof a great mountaine of wheate, and danced rounde about the same till they were tuerie: then the Casique saide, I haue thought with my self whilest we were dancing, that howsoeuer it be, these that do come wil kill vs: for whether we do keep our treasure or giue it vnto them, with couetousnes to seeke more from vs we shall die: therefore let vs throw it into this riuer, the which they did with a common consent and good will.

From this point or cape of Sant Anton, they saile to the port of San Iuan de Lua which is on the firme land of Mexico, two hundredeth and thirtie leagues from the said point: in all that bay there is great fishing, but in especial of one kind of fish which is called Mero, the which are so easie to be taken, that in one day they may lade not shippes but whole flottes, and many times it happeneth that they bring so many to their ships that they throw them again into the sea, for lack of salt to salt them with. They passe in sight of an Iland called Campeche the which is a gallant & fresh countrie, & nigh vnto the kingdom of Mexico: in it is great store of victuals, but specially hony and ware, and is three hundredeth leagues compasse: al the people of that Iland are conuerted vnto the law of our Lord Iesus Christ. There is in it a bishop and a cathedrall Church, a gouernor for his maiesty, and monasteries of Friers. Within few dayes after they depart from this Ilande and come vnto the port of saint Iohn de Lua, in the which by reason that it hath many flats, it is requisite to be carefull for to enter into it: his maiesty hath in it a fort which is good and strong. Five leagues from this port is the Citie of the Vera Cruz whereas is the whole trade & trafficke, and there is resident the kings officers: it is a hot countrie by reason that it is in nineteene degrees, but well replenished of all kinde of victuals: it was wont to be vnwholesome, but now they say it is not so much, they know not what shoulde bee the occasion, whether it bee by the mouings of the heaucens, or by the good gouernement and discretion of them that do dwell in it. This citie is from the citie of Mexico, & which is metropolitane of al that kingdom and by whom al the rest is gouerned, seuentie leagues, al & way inhabited & full of towncs both of Indians Spaniards, & so great store of provision & it seemeth to be & land

The Indians throwe all their gold and iewels into the riuer

The port of saint Iohn de Lua.

The Iland of Campeche hony & ware

The Citie of Vera Cruz,

of.

of promise. It is maueous temperate, in such sort that almost throughout all the whole yeare, it is neither whot nor cold neither dooth night exceede the day, nor the day the night, but a very little, by reason that it is almost vnder the Equinoctiall line. The mightinesse of this kingdome, and some particularities, you shall vnderstand of in the Chapter following.

## CHAP. V.

Of the bignesse of the kingdome of Mexico, and of some particular and notable things that are in it.

**T**his kingdome of Mexico is the firme land: on the one side it hath the North sea, and on the other side the South sea: it is not possible to declare the bredth and length thereof, for that vnto this day it is not all discovered. Every day they doo finde and discover new countries, as in the yeare of fourescore and thre you may perceiue by the entry which was made by Antonio de Espeio, who with his companions did discover a country, in the which they found fiftene prouinces, all full of towines which were full of houses of foure and fve stories high, the which they did name Nueuo Mexico, for that it doth resemble the old Mexico in many thinges. It is towards the North, and they do beleue that that way, by inhabited place, they may come vnto that country which is called of the Labrador (of which shall be spoken more at large hereafter.)

This kingdome towards the Orient dooth ioyne vnto the country of Peru, and so running by the North sea, and reacheth vnto Nombre de Dios, which is a port of the saide kingdome, and from thence vnto Acapulco, which is a port in the kingdome of Mexico: and in the South sea it reacheth vnto Panama, a port of the said Peru, and in the same sea it extendeth nigh vnto the Straights of Magellanes, and not farre from the riuer of Plata and Basill.

To conclude, this kingdome is so great that vnto this day they cannot find the end thereof: but euery day doth discover new countries, whereas all the Indians that they do finde are verie easie to bee reduced vnto the Catholike faith, for that they are people very docible, ingenious, and of a good vnderstanding. There is amongst them diuers languages, and verie different

climes, although all generally doo vnderstande the Mexican tongue, which is most common. There are many prouinces inhabited by Indians and Spaniards, that euery one of them is as bigge as a reasonable kingdome, yet the greatest and most principall is that of Mexico, whereas are many Indians and Spaniards which doo exceed all the rest in number: the names of them are Honduras, Guatimala, Campeche, Chiapa, Guaiaca, Mechuacan, Nueua galicia, Nueua Viscaya, Guadiana and others mo, which I leaue out because I would not be tedious: in all the which, they haue either a royall audience and gouernors, or other Iustices all Spaniards.

The naturall people whereof, neuer since they were conuerted haue bene found in any heresse, nor in any thing contrarie vnto the Romish faith. All these prouinces are subiect and doo acknowledge that of Mexico as the principall: there whereas his maiestie hath his vizroy, an inquisition, an archbishop and a royall audience or court of Chancerie.

This Cittie of Mexico is one of the best that is in all the whole world, and is situated vpon water after the manner and fashion of Venice in Italie: in all this kingdome almost you cannot know when it is winter, or when it is summer, for that in all the whole yeare, there is small difference betwixt the daies and the nights, by reason of the temperature of the countrie, the fieldes are greene almost all the whole yeare, and trees beare fruit also almost all the whole yeare: for when it is winter in Europa, then doo their fall delues from heauen which dooth cause all things to budde and growe, and in the summer it doth ordinarily raine, but especially in the monethes of June, Iuly, August and September in the which monethes it is a miracle when it raineth not euery day, and it is to bee wondered at, for that almost it neuer rayneth but from none forwards, and neuer passeth midnight, so that it neuer troubleth them that do trauell by the way, for that they may beginne their iourney at midnight, and trauell vntill the next day at none. It raineth vnreasonably and with so great furie and force, that the time that it doth indure, it is requisite to lie from the showers, for that many times they are so hurtfull that one sole shower taketh away the life of a man.

Almost all the whole yeare in this kingdome they do solve

and

It rayneth almost euery day.

The kingdome of Mexico.

New Mexico

Peru.  
Nombre de Dios.  
Acapulo.  
Panama.  
The straites of Magellanes.

and gather as wel wheate (whereof they haue great abundance) as Maiz, which is the ordinary sustentation of al the Indians, blacke moores & horse, of the which they haue great abundance very gallant & good, both to y<sup>e</sup> eye, & indeed, as in any kingdom in al the whole world that is knowne vnto this day. The blood of them was carried out of Spaine thither, when first they did discover that country, & for that effect were chosen the best that could bee found: and for that they doo eat all the whole yeare greene grasse & Maiz, which is wheat of y<sup>e</sup> Indians, is the occasion that they do deserue to haue the praise about all other. In fine, this kingdome is one of y<sup>e</sup> fertilest of victuals of al that euer we haue heard off, and of riches, for that there is in it an infinite number of silver mines, out of the which is taken great abundance, as it is to be seene every yeare when as the shippes doo come vnto Wyuell. It is vnder the Torrida Zona, yet notwithstanding it is of the temperature as I haue said, contrarie vnto the opinion of ancient Philosophers, who said that it was not inhabited. But now to excuse them, it shal not be from our purpose to declare the cause wherefore they were deceived, and is, that in the foure monethes aforesaid, wherein the sunne hath his most force, it doth continually rayne, which is the occasion that the country is so temperate: and besides this, God doth prouide that it is visited with fresh windes, which come both out from the South and North sea, and is so ordinarie a thing, that it is a maruell to see it calme, by reason whereof the whole kingdome is of that propertie, and although the sunne be very strong and causeth great heate: yet putting himselfe vnder any shadowe, although it bee but little, they straightwayes feele a fresh and comfortable winde, by reason of the temperature of the heauen in the manner aforesaid.

The inhabitants of this kingdome throughout al the whole yeare, neede not to augment nor diminish their apparell, neither their beddes. Also the aire and climate is so holosome, that you may lie and sleepe in the fieldes without any thing vpon you, as in any house be it neuer so well hanged and close.

All that is discovered of this kingdome (except it be the lande of the Chichimecos, which is a kind of Indians that liueth as the Alarbes do in Africa without any house or towne) all the rest I say are in peace and quietnes baptised and doctored, and

furnished with many monasteries of diuers orders of religious men, as of the order of S. Dominicke, of S. Francis, of S. Austin, & of Iesuits, besides a great number of priests that are reported in al parts of that kingdome, so that the one and the other are continually occupied in doctoring of the naturall people and other Spaniards that are in that kingdome, of whome, although they be but a few in respect of the Indians, yet do they surmount in number more then fiftie thousand. In the principall citie of this kingdome, which is that of Mexico as aforesaid, there is a vniuersitie, and in it be many schooles, whereas is red any facultie, as is in Salamanca, & that by men of great sufficiencie, whose trauel is gratified with great rentes & honours. There bee also in it many great hospitals as well of Spaniards as of Indians, whereas the sicke men are cured with great charitie & comfort, for that euery one of them haue great rentes and reuenues. I do not intreat of the Churches and monasteries both of Iriers and Nunnes which are in that citie, nor of other particular things, for that thereof there is written a large historie, and my intent is to declare by way of a commentarie that which the said father Costodio & Irier Martin Ignacio did comon with me by word of mouth, and that I saw written and vnderstood of him at his returne from travelling almost the whole world, and of other things that I my selfe haue experimented in certaine parts of it: so that this my discourse may more properly be called an Epitome or Itinerario then a historie. In this kingdome there are bred and brought vp more cattell then in any other parts knowne in all the world, as wel for the good climate and temperature of the heauen, as also for the fertility of the country. The kine and sheepe many times bring forth twice a yeare, and the goates ordinarily thrise a yeare: so that because they haue many fields in that countrie, and much people that doo giue themselves vnto that kinde of getting (as grassiers) is the occasion that there is so great abundance, and solde for a small price, and manie times it happeneth that the bringers vp of them doo kill tenne thousand head of them onely to profite themselves with the skinner, in sending of them into Spaine, and leaue the flesh in the fieldes to feede the foules of the ayre, without making any more account thereof.

Where

The best  
horses in all  
the world.

An infinite  
number of  
silver mines.

An vniuersitie  
in Mexico.



There is great aboundance of many sorts of fruites, some of them very different from those which are gathered in our Europa, & the most part of them: but amongst all notable things which are to be considered off in that kingdome (which are manie) one of them is a plant called Magney, and an ordinarie thing in all those prouinces & towne, of the which they make so many things for the seruice and vtilitie of them that do dwell therein, that it is hard to be beleued of them that haue not seene it (although in al places you haue many witnessers to it). They take out of this plant wine, which is that which the Indians doo drinke ordinarily, and the Negros: also excellent good vineger, honie, a kinde of thide or yarne, wherewith they doo make mantels to apparel the naturals, and for to sew the same apparell: the leafe haue certaine prickes whereof they do make needles wherewith they sew their apparel, their shoes and slippers. The leaues of that plant ouer and aboue that, they are medicinal, they do serue to couer there in the place of tyles, and being dipped in the water, they make thereof a certaine thing like hempe which serueth for many things, and make thereof repasse, and the trunke of this plant is so bigge and strong, that it serueth for ioyntes and beames whereon they doo build their houses, which commonly is couered with strawe, or else with brode leaues of trees, as is that of this plant. All this although it seemeth much, yet in respect it is nothing considering y great profite that is made of this plant, as shalbe declared vnto you, when we come to intreat of the Ilands Philippinas, where as there is great aboundance of them, as I refer it vnto the iudgment of the reader.

## CHAP. VI.

This Chapter doth prosecute in the things of the kingdom of Mexico.

The Indians of this kingdome are marvellous ingenious and doo see nothing but they imitate the same, whereof cometh that they are very good singers and plaicrs vpon all sorts of instruments, yet their voices doo heale them nothing. They are very much affectioned vnto matters touching ceremonies of the Church, and giuen vnto the deuine culte, and therein they

they doo very much excede the Spaniards. In euery towne there are singers appointed, which repaire euery day vnto the Church to celebrate the offices vnto our Lady, the which they doo with great consort and deuotion. Touching the dressing and adorning of a church with flowers and other curiosities, they are marvellous politike: they are reasonable good painters in some places: they make images of the feathers of small birdes which they call in their language Cinsones, which haue no feete, and seede of nothing else, but of the dewe that falleth from heauen, and is a thing greatly to be seene, and was wont in Spaine to cause great admiration, but in especiall vnto such as were famous painters, to see with what curiositie and subtiltie they did make their pictures, in applying euery colour of the feathers in his place. They are people of great charitie, but in especiall vnto the Ecclesiasticals: which is the occasion that one of them may trauell from sea to sea (which is more then five hundred leagues) without the spending of one riall of plate in victuals, or in any other thing, for that the naturals doo giue it them with great good will and affection, for the which in all their common places of resort, which is an Inne for strangers: they haue men appointed for to prouide for all Ecclesiastical men that doo trauel, of all that they haue neede, and likewise vnto the common people for their money. They doo not onely receiue great content with them, but they themselves doo go and request them to come vnto their towne, at the entrie whereof they make them great entertainment: they go all forth of the towne both small and great in procession, and manie times more then halfe a league, with the sounde of trumpets, flutes and hoybuckes. The principallest amongst them go forth with bowes and nosegayes in their hands, of the which they doo make a present vnto such religious as they doo receiue: and sometimes they cast them more flowers then they woulde willingly they shoulde. Generally, they doo reuerence all Ecclesiasticals, but in particular, those of such religious houses, which in that kingdome were the first that did conuert them, and baptise them, & they do it in such sort, that if the religious man will for any offence punish or whippe any of them, they do it with such facilitie, as a master of a schole doth beate his schollers that he doth learne.

Pictures  
made of  
feathers.

A strange  
kind of tree.

Properties  
of the Indi-  
ans.

Whic

Hernando  
Cortes.

This great reuerence and subiection, was planted amongst them by the worthy captaine Hernando Cortes, marques del Valle, hee who in the name of the Emperoz Charles the fift of famous memorie, did get and made conquest of that mightie kingdome. He who amongst other vertues that be spoken of him (and soo indure vnto this day in the memory of the naturall people of that countrie, as I do beleue his soule is mounted many degrees in glory for the same) hee had one that surmounted the other in excellency, which was, that he had great reuerence and respect vnto priestes, but in especial vnto religious men, & his will was that the same should be vled amongst the Indians: at all times when hee did talke with any religious person, he did it with so great humilitie and respect, as the seruant vnto his master. If he did at any time meete with any of them in the streete, he being on foote, a good space before hee came vnto them, hee would put off his cappe, and when hee came vnto them hee would kisse their handes: and if hee were on horsebacke, hee had the like prevention, and would be alight and doe the like. By whose example, the naturall people of that countrie doe remaine with the same custome, and is obserued and kept in all that countrie vnto this day, and with so great deuotion, that in what towne so euer that any Ecclesiasticall, or religious man both enter, the first that doth see them before they enter therein, doe runne vnto the Church and ring the bell, which is a token knowne amongst them all, that a religious man is conming, so that soorthwith all the women go forth into the streete whereas they do passe, with their children in their armes, and bringe them before the religious men, that they should blesse them, although he be on horseback, and do passe a long thozow the towne.

In all this countrie there is great abundance of victuals and fruit, that the mony being of so small estimation (by reason they haue so much) a ryall of plate is no more woorth there then a Quartillo in Spaine: you shall buy there a verie faire heafe for twelue rials of plate, and fiftie thousand if you will at the same price, and a calfe for five or eight rials of plate, a whole sheepe for foure rials, and two hennes, such as you haue in Spaine for one riall, and of Ginny hennes, other wise called Turkey cockes, and in Spanish Pauos, you shall haue

an

an hundred thousande (if you please) for a riall and a halfe of plate a peece, and after this rate all other sortes of victuals whatsoeuer you will buy, although they be neuer so good: wine and oyle is very deare, for that it is brought out of Spaine, not for that the countrie will not yeld thereof, and that in great abundance (as hath bene scene by experience, but they will not consent to it for diuers respectes. There be thorough out all the whole kingdome many hearbes that are medicinall, and the Indians very much experiented in them, and do alwayes cure with them, in such sort that almost there is no infirmite but they haue a remedie for the same, and do minister it, by reason whereof they do liue very healthfull, and do die verie seldome, but of leaneenes, or when the radicall moistnesse is consumed. They vse little lettings of blode, and lesse of compounded purgations, for that they haue amongst them other simples which they bring out of the felde, wherewith they do euacuate their humors, applying them vnto the patient. They bee for little trauell, and doo passe with little meate, and verie seldome sleepe but on a matte vpon the ground, but the most part in the fields in the open aire, which as wee haue saide hurteth not, neither themselves nor yet the Spaniards. But now to speake in few words that which requireth a great discourse & many words, and yet notwithstanding not expresse well that which might be said of this mightie kingdome: I will conclude in comparing it vnto the most greatest and richest of all that is now knowne in all the world, except that of China, of the which in this historie hath bene mentioned so many thinges, and shall be more spoken off, when as we shall come to intreat of it, for that we will intreat of the new Mexico, as I haue promised in the last Chapter, and because it is a new thing, I do beleue it wil be of great content.

Medicinall  
herbes.

They vse no  
compounds.

## CHAP. VII.

Of the new Mexico, and the discovering thereof, and what they do know of it.

In the said Chapter I said that in the yeare 1583. there was discovered fiftene prouinces, the which the discoverers thereof doe call the new Mexico vpon the firme lande of Nueva  
# 2 Espania, New Mexico

Espania, and I did promise to give notice of the discovering thereof, the which I will do with as much brevity as is possible, for that if I should usefully declare all that they did see and knowe, it were requisite to make of it a newe historie: the substance thereof is, that in the yeare of our Lord 1581. having notice there of a religious man, of the order of saint Francis, who was called Frier Austen Royz, who dwelt in the valley of saint Bartholmew, by the relation of certaine Indians called Conchos, who did communicate with others their neighbours called Palaguates, who said that towards the parts of the North (travelling continually by lande) there were certaine Ilandes very great, and neuer knowne nor discovered by the Spaniards, who being remoued with great zeale of charity, for the saluation of those soules, did aske licence of the Counte of Corunnia, Vizroy of the saide Nueva Espania, and of his owne superious for to go together, and to procure to learne their language: and knowing it necessarie to baptise and preach unto them the holie Euangelist, having obtained the licence of the aforesaide persons, taking with him other two companions of the same order, with eight other souldiers, who of their owne good wil would beare them company, he departed to put in execution his Christian zeale and intent: who after a few dayes that they had travelled, they came into a province which was called of the Tiguas, distant from the mines of saint Bartholmew (from whence they began their iourney) two hundred and fiftie leagues towards the North, in the which by a certaine occasion the naturall people thereof did kill one of the Friers companions: who, as also the souldiers that went with him, seeing and perceiuing the success, and likewise fearing that thereof might happen some other greater danger, they determined with a common consent to returne unto the mines from whence they departed, with consideration, that the company which went with him were very fewe to make resistance against such successes as might happen, being so farre distant from the dwellings of the Spaniards, and from their necessarie succour. The two religious men which remained did not onely refuse their determination, but rather seeing good occasion to put their good desire in execution, and so much ripe Mies, or dainties for the Lordes table, and

seeing

seeing they could not perswade the souldiers to proceed forwards in the discovering thereof: they alone remained in the said province with their Indian boyes, and a Mestizo that they carried with them, thinking that although they did remaine alone, yet were they there in securitie, by reason of the great affabilitie and loue wherewith the naturall people did intreat them.

So when the eight souldiers came vnto the place that they desired, they straightwayes sent the newes of all that happened vnto the Cittie of Mexico, vnto the vizroy, which is distant from the mines of Saint Barбора one hundred and thre lcoze leagues. But the Friers of S. Francis were very much agreed, for the remaining there of their brethren, and fearing least they should be slaine for that they were there alone, they began to moue the hearts & minds of other souldiers, that were in the company of another religious Frier of that order, called Frier Bernardino Beltran, for to returne to the said province, to deliver the aforesaide two religious men out of danger, and from thence to prosecute & go forwards with their enterprize begun.

At this time there were at the said mines by a certaine occasion, an inhabitant of the Cittie of Mexico called Antonio de Espeio, a very rich man of great courage and industrie, and verie zealous in the service of the maiestie of king Philip: he was naturally borne of Cordoua, who when that he vnderstood the great desire of the saide Friers, and howe much it did import, did offer himselfe to go on that iourney, and to spend thereon part of his substance, besides the venturing of his life. So licence being granted vnto him to prosecute the same by some that did represent the kings person, and was procured by the saide Friers, there was appointed and giuen him for captaine John de Ontiueros (who was chiefe bayley for his maiestie, in the townes which are called the foure Cienegas which are in the gouernement of the new Biscay, seventy leagues from the aforesaid mines of S. Barбора) and he to go with him, and gather together men and souldiers, such as he could, for to accompany him, and helpe to follow their Christian intent.

The said Antonio de Espeio was so earnest in this matter, that in a few dayes he had ioyned together souldiers, and made provision necessarie for the iourney, and spent therein a great part of his substance, and departed altogether from the valley

The province  
of Conchas.

Great store  
of Conies,  
Hares and  
Venison.

Passaguates.

Mines of  
Silver.

Tobosos.

of Saint Bartholomew the tenth of November 1582. and carry with him (for whatsoever should happen) one hundred and fifty horse and mules, great store of weapons and munition, with victuals and certaine people of service in this journey necessarie. He directed his journey towards the North, and at two dayes journey they came whereas were a great companie of Indians, of those which be called Conchos: they were in ranches and in houses made of straw, who when they understood of their coming, by relation of long time before, they went forth and entertained them with shewes of great joy. The seeing of these people & of all the rest of that province, the which is great, is of Conies, Hares & venison, of which they haue great abundance. They haue great store of Maiz, which is wheat of the Indians, pumpines & mellons very good and in abundance. They haue many rivers full of fish very good and of diuers sorts: they go almost all naked, and the weapons that they use, are bowes and arrowes, and liue vnder the gouernement and lordship of Caciques, as they of Mexico: they found no Idols amongst them, neither could they understande that they did worship any thing, for the which they did easily consent that the Spaniards should set vp crosses, and were very well content therewith, after that that they were informed by the Spaniards the signification thereof, the which was done by interpreters that they carried with them, & by whose meanes they understood of other inhabitances, whether as y<sup>e</sup> said Conchos did conduct the, & did beare the company more then foure and twenty leagues: all which way was inhabited with people of their owne nation, and in all places whereas they came, they were receiued with peace, by aduice that was giuen by the Caciques from one towne to another. So hauing passed the foure and twenty leagues aforesaid, they came vnto another nation of Indians called Passaguates, who liue after the manner and fashion of the other aforesaid Conchos their borderers, who did vnto them as the others did, conducting them forwarde other foure dayes journey, with aduice of the Caciques as afoze. The Spaniards found in this journey many mines of Silver (according to the iudgement of them that vnderstand that faculty) & of very rich mettall. One journey from this they came to another nation called the Tobosos, who when they discovered the

Spaniards, they fled vnto the mountaines & left their townes & houses void: but more after they understood, y<sup>e</sup> certain yeares past, there came vnto that place certaine souldiers for to seeke mines, & carried with them captiue certaine of the natural people of that country, for which occasion they remaine as scared & feareful. The captain forthwith gaue order, that they should be called backe again, with assurance that there should be no hurt done to them, & did so much that many of the returned, of whom they made much on, and gaue them gifts, declaring vnto them by the interpreter, that they came not thither to do hurt to any, with the which they all returned and were in quiet, and consented that they should set vp crosses, and declare the myserie of them, and they made shew that they were content therewith, and did accompany them, as the other their borderers did, vntil they had brought them into the inhabitance of another differēt nation, which was distant from them twelue leagues. They use bowes and arrowes, and do go naked.

## CHAP. VIII.

Here he doth prosecute the discovering of the new Mexico

The nation that the saide Tobosos did conduct them to are called Iumanos, who by another name are called by the Spaniards Patara Bueyes, their province is very and full of townes w<sup>th</sup> much people: their houses made of lime & stone, and their townes traced in very good order: all the men & women haue their faces raced, & their legs & armes: they are copulent people & more decent then any that they had seene vntil that time: they haue great store of provision, and hunt, both of beasts and foules: great store of fish, by reason of mightie rivers that cometh from the North, & some of them as big as Guadalquiuiz y<sup>e</sup> which both enter into y<sup>e</sup> North sea: they haue many lakes of salt water which in certaine times of y<sup>e</sup> yeare do congeale, and they do make thereof good salt. They are warlike people, & made shew thereof presently, for the first night y<sup>e</sup> the Spaniards had placed themselves, with their arrowes they slew five horse, & hurt as many more, and would haue left not one aliue, if they had not bene defended by the garde. When they had done this mischief, they left the town, & went to a mountain which was

Good salt.

harde by, whether as presently in the morning went their capitaine with other five souldiers well armed with an interpreter called Peter, a naturall Indian boyne, and with faire words and perswasions, he quieted them, and made peace, and caused them to descend into their towne and houses and perswaded them to giue aduice vnto their neighbours, that they were men that would hurt no bodie, neither came they thither to take away their goods, the which he obtained easely by wisdom, and in giuing vnto the Caciques certaine glasse beades and hartes which they carryed for that purpose, & other trifles: so with this and with the good intretment done vnto them, there went many of them in the company of the Spaniards many dayes alwayes traveling alongst the riuer side aforesayde, where as were many townes of Indians of this nation, the which indured twelue dayes iourney: in all the which the Caciques gaue aduice from one towne to another, out of the which they came forth and entertained the Spaniards without their bowes and arrowes, and brought with them victuals and other prouision and gifts, but in especiall hides and shamway skins very well dressed, so that those of Flanders do nothing exceed them. These people are all clothed, & they found that they had some light of holy faith, for that they made signe vnto God, looking vp vnto heauen, and they do call him in their language Apalito, and do acknowledge him for Lord, by whose mightie hand and mercie they confesse to haue receiued life, & to be a natural man, and all temporall goods. There came many of them with their wiues & children to the religious frier (that came with the capitaine and souldiers, of whom we haue spoken off) for to crosse & blesse the, of whom being demanded, from whence & of whom they had knowledge of God: they answered that of three christians & one Negro that passed that way, & remained there certaine daies amongst them, who according to the signes & tokens they gaue them, should be Aluar Nunnez Cabesa de Vaca & Dorantes, & Castillo Maldonado & one Negro, the which escaped out of the floete wherewith Panfilo de Naruaz entred into Florida, & after that they had bin many dayes captiue & slaues, they escaped & came vnto these townes, wheras God by them did shew many myracles in healing (by the onely touching with their handes) many diseases & sicke persons, by reason thereof they left great

same

same in all that countrie. All this Province remained in peace and quietnesse, by which demonstration they did accompanie and serued the Spaniards certaine dayes travelling alongst the riuer side aforesayde.

Within few dayes after they came vnto a great inhabitation of Indians, where they came forth to receiue them, by newes that they had of their neighbours, and brought with the many curious things made of feathers of different colours and many mantles made of cotton, barred with blew and white, like vnto them that are brought from China, to truck for other things. All of them as well the men as women and children were clothed with shamway skins, very good and well dressed, yet could the Spaniards neuer vnderstande what nation they were, for lacke of an interpreter that vnderstood their language they dealt with them by signes, and they shewed vnto the certaine stones of rich metall, and being demaunded if they had of the same in their countrie: they answered by the same signes, that five dayes iourney from thence towardes the north west, there was great quantitie thereof, and holme that they would conduct them thither, and shewe it vnto them, as afterwarde they did performe, & did beare them companie two and twentie leagues, the which was all inhabited with people of the same countrie.

So following the saide riuer, they came vnto an other inhabitation of much more people than the other past, of whom they were well receiued, and welcomed with many presents, especially of fish, for that they haue great store by reason of certaine great lakes not farre from thence, wherein is bred great abundance. They were amongst these people three dayes, in the which both day and night they made before them many dances according vnto their fashion, with a particular signification of great ioy. They knew not how this nation was called, for lack of an interpreter: But yet they vnderstande that it extended very farre, and was very great. Amongst this nation they found an Indian, a Concho by nation, who tolde, and made signes that fiftene iourneies from thence towardes the north west, there was a lake which was verie broad, and high vnto it very great townes and in the houses of three and foure stories high, the people well apparelled, and the countrie full of victuals and prouision,



prouision, who did offer him selfe to bring them thither, to be at the Spaniards reioyced, but left to giue the enterprise, only for that they would accomplish their intent and begon boiage, which was to go to the north to giue ayde vnto the two religious men aforesaide. The chiefe & principall thing that they noted in this prouince, was, that it was of a good temperature, and a rich countrey; great store of hunt, both of foot and wing, many rich metals and other particular thinges of profite.

From this prouince they folowed their iourney for the space of 15. daies, without meeting any people: they trauelled amongst high & mightie pine trees like those of Spaine, at the end whereof, after they had trauelled to their iudgments four score leagues, they came vnto a small village of very few people, very poore, & their houses made of strawe: they had great quantity of deere skins as well dressed as those y are brought out of Flanders, great store of excellent white & good salt. They gaue them good entertainment for the space of two daies y they remained there, after the which they did beare the companie 12. leagues, vnto certaine great habitations, alwayes traueilling amongst the river side towarde the north as aforesaide, till such time as they came vnto the countrey which is called the new Mexico. All alongst this river side was planted full of white salow trees, and in some place, it was foure leagues byde. Likewise there was many walnut trees, and peare trees like vnto those in Spaine.

In the ende of two dayes trauaile amongst these trees, they came vnto tenne towne the which were situated alongst this river side on both partes, besides others that appeared, but farther distant. It seemed vnto them to haue much people, and as appeared to be more than tenne thousande soules.

In this prouince they did receiue them courteously, and carried them vnto their towne whereas they gaue them great store of prouision and hennes of the countrey, with many other things, and that with a great good will. In these towne were houses of foure stories high, verie well brought and gallant chambers, and most of them had steeues or hote houses for the winter. They are all apparelled with cotton and of dearest skinner. the manner and apparell both of the men and of the women, is much like vnto the Indians, of the kingdome of Mexico. But that which did cause them most for to wonder, was,

houses of 4.  
stories high.

was, to see both men and women to weare both bootes and shoes of very good leather, with three soles of neates leather: a thing which they haue not seene but onely there. The women go without any thing vpon their heades, but their haire trimly kempt and dressed. Euerie one of these towne had Caciques by whom they were governed, as amongst the Indians in Mexico with sergeantes and officers to execute their commandement, who goe through the streets of the towne, and declare with a loude voice the will of the Caciques, the which is straightwayes put in bye.

In this prouince the Spaniards founde many Idoles that they worshipped, and in euery house they had a temple where in they do worship the diuell, whereas ordinarily they do carrie him to eat. Likewise as amongst Christians in the high wayes they do put crosses, so haue they chappelles, whereas they say, the diuell doth recreate and rest himselfe, when as he traueleth from one towne to an other: the which chappelles are maruellously well trimmed and painted.

They wor-  
ship the diuell

In all their villages and ploughed groundes, of the which they haue many and very great: they haue on the one side of them, a postall or shedde built vpon foure pillars, whereas the labourers do eat and passe away the heate of the day, and are people verie much giuen to labour, and do continually occupie themselves therein: it is a countrey full of mountaynes and woods of pine trees. Their weapons are strong bowes and arrowes with their heads or pointes made of flint stone, wherewith they will pierce and passe a shirt of mayle or plate coate. They vse also Macans the which is a staffe of half a yeard long, made of flint and verie smoth, wherewith they may cut a man a sunder in the midd, they vse also bucklers and targets made of rawe hides.

## CHAP. IX.

Still doth hee prosecute the new Mexico, and declareth of such things as were there scene.

So after they had bene foure dayes in this prouince, they departed, & not farre distant from the same, they came vnto an other,

other, which was called the prouince of the Tiguas, in the which they found sixtene towne, in the one of the same called Poala, they vnderstood that the Indians had slaine the two friers Francisco Lopez and frier Augustine, whom they went to seeke: and with them three boyes & a Meltizo. But when they of this towne & their neighbours vnderstode, being pricked in conscience, & fearing that the Spaniards came to plague them, and to be reuenged for the death of the saide fathers, they durst not abide, but left their houses boide, and fled vnto the mountaines that were nighest hande, from whence they could neuer cause them to descende, neither by giftes nor policie. They founde in their houses great store of victualles and an infinite number of hennes of the countrie, diuers sortes of metals, and some of them seemed to be very good: they could not perfectly vnderstande the number of people that were in that countrie, for that they were fled vnto the mountaines, as aforesaid.

Being fully certified of the death of them that they went to seeke for, they entred into counsell to determine whether they should returne vnto new Bizcaya, from whence they came, or to procede forwarde: in the which there were diuers opinions. But by reason that they vnderstode there, that towardes the port of the orient from that place, and not farre distant from that prouince, there were very great towne and rich, and finding themselves so nigh them, the captaine Antonio de Espero with the consent of the religious Fryer aforesaide called Bernardino Beltran, and the most part of his souldiers & companions, determined to procede forwarde in the discouerie thereof, till such time as they did see to what end it would come. that they might the better giue perfect and iust notice thereof vnto his maiestie, as witnesses that had scene it.

So being in conformitie they determined, they remayning there sentenela, or royall companie, the captaine with other two companions with him should go forwarde in the demand of their desire, which forthwith they put in execution. So at the end of two dayes of their trauaile, they came vnto a prouince, where they discouered a leuen towne, and much people in them, which in their iudgement did passe fortie thousand soules. It was a countrie very well replenished & fertile, whose confines are ioyned vnto the lande of the Cibola, whereas is great

great store of kyne, of whose skins they do apparell themselves and with cotton, hauing the vse of gouernement amongst them, as their neighbours haue: there are signes and tokens of many rich mynes, and found in their houses certaine mettalles, these Indians do worship Idole: they receiued the Spaniards with peace, and gaue them to eate. Seeing this and the disposition of the countrie they returned vnto their sentenela from whence they departed, to giue notice vnto their companions of all that hath bene saide.

So when they were come vnto their companions aforesaid, they had notice and vnderstanding of an other prouince called the Quires, which was by the riuer on the north, five leagues distant. So they departed thitherwardes, and when they came within a league of the place: there came forth in peace a great companie of Indians, and requested that they would goe with them vnto their towne: the which they did, and were verio well entertayned and had great cheare. In this prouince they sawe but onely five towne, in the which there was a great number of people, which vnto their indgement did passe fiftene thousand soules, and do worship Idolles as their neighbours do. They found in one of these towne a Wy in a cage, as is the vse in Spaine, & Tirasoles as those which are brought from China, and painted on them the sunne & the moone with many starres: and taking the altitude thereof, they founde it to be in seuen and thirtie degrees and a halfe vnder the north pole.

They departed from this prouince, and traouelling by the same course or Rutter, fourtene leagues from thence, they came to an other prouince called the Cunames, whereas they discouered other five towne: and that which was the principal and biggest of them, is called Cia, which was of such huge bignesse y it had in it eight places: their houses be plastered with lyme, and painted with diuerse colours, much better than they had scene in any prouince past. It seemed that the people that were there did passe in number twentie thousand soules: they gaue presentes vnto the Spaniards with many curious mantelles, and of victualles to eate maruellously well dressed, and iudged the people to be more curious and of more estimation of themselves, than any that thitherto they had scene, and of greater gouernement. They shewed vnto them rich mettalles, and

ich metals. and the mountaines that were hard by, whereas they did take it out. Here they had notice of an other prouince which was towards the north west, and determined to go thither.

So after they departed frō thence, & had traualled fire leagues, they came to y<sup>e</sup> said prouince, which was called Aneias, in the which was seuen great townes, & in the according to their iudgment, thirtie thousand soules: they said that one of these seuen townes was very great & faire, the which they would not go to see, for y<sup>e</sup> it was situated behinde a mountaine, as also they feared some euill successe, if that they should be deuised the one frō the other. They are people after y<sup>e</sup> fashion of the other prouince their neighbors, with as much prouision and as well gouerned. Fifteene leagues from this prouince, traueilling continually towards y<sup>e</sup> north west, they came to a great towne called Acoma: it had in it more than fire thousande soules: it was situated and placed vpon a high rock, the which was more than fiftie sadam in height, and had no other entry but by a payre of staires, the which was made & cut out of the same rocke, a thing the which did cause great admiration vnto the Spaniards: all the water that they had in this towne was in cisterns. The principallest hereof came with peace for to see the Spaniards, & brought the many mantles, and shawmays very well dressed, and great quantitie of prouision, they haue their cozne fields two leagues from that place, and for to water them they take water out of a small riuier there hard by. Vpon the saide riuier side they sawe many fields with roses, like vnto those that are in Spain: there are many mountaines which shewe to haue mettals, although they went not by to see it, for that the Indians be many, & very warrelike people. The Spaniards remained in this place three daies, in one of the which the naturall people thereof did make vnto them a iolenne dance, & came forth in the same with gallant apparell and with maruellous ingenious pastimes with the which they reioyced exceedingly. So four & twentie leagues from this place, they came vnto a prouince called in their naturall language Zuny, and the Spaniards do call it Cibola, there is in it a great number of Indians. In the which was Francisco Vazquez Coronado, and lest there erected many crosses and many other signes and tokens of chrisendom, which continually did remaine standing. They found there three christe-

ned

ned Indians, which were left there at that time, whose names were, Andres de Cuyoacon, Gasper de Mexico, and Antonio de Guadalaiaara, who had almost forgotten their owne language, & could speake very well that of this countrie: yet with a little vse after they had talked with the they did easily vnderstand them. Of these they vnderstood that three score iourneyes from thence was there a lake very great about the which was situated many excellent good townes, & that the natural people thereof had very much gold, & it seemed to be true for that they did all weare bracelets & earringes of the same. The foresaide Francisco Vazques Coronado hauing certaine intelligence of the same he departed from this prouince of Cibola, & went that way: and hauing trauelled twelue iourneyes, his water did faile him, so y<sup>e</sup> he determined to returne backe againe as he did, with pretence to returne an other time, whē better oportunitie should be had: the which afterwards he did not put in execution, for that by death all his determinations & pretences were cut off.

#### CHAP. X.

Still doth he prosecute the discouery of the new Mexico.

Vpon the newes of this great riches aforesaide, the sayde captaine Antonio de Espeio, determined to go thither, where were of his opinion the most part of his companions: but y<sup>e</sup> religious fryer was of the contrarie opinion, & sayd that it was high time to returne vnto new Bizcaya frō whence they came, for to give notice of all that they had seene, the which they did put in execution within few daies after, the most part of them: and left the captain with alonely nine companions that would follow him. Who after that hee had fully certified himselfe of the riches aboue said, and of the great quantitie of good metale, that were there. He departed out of this prouince with his companions, and trauelled towardes the north west.

So after that they had trauelled eight and twentie leagues, they came into an other prouince the which was very great, in the which to their iudgment were more than fiftie thousand soules: whose inhabitants, when they vnderstood of their coming they sent the a messenger, which said, y<sup>e</sup> if they would not be slaine of them, y<sup>e</sup> they should not appoach any nearer vnto their townes.

Vnto

Unto the which the said capitaine answered, that they came not thither to do them any harme as they should well perceiue, and also did request them that they would not disturbe them in the prosecuting of their pretence, and gaue vnto the messenger certaine things such as they carryed with them, who did praise so much the Spaniards, that he did appease the troubled minds of the Indians, in such sort, that they did of their owne good wil grant them licence for to enter into their towne. The which they did with one hundred and fiftie Indians their friends, of the Prouince of Cibola aforesaid, and with the three Indians of Mexico, of whom we made mention.

Before they came vnto the first towne by a league, there went forth to meete and receiue the Spaniards more than two thousande Indians laden with victualles and prouision, vnto whome our Capitaine did giue thinges of small price: yet it seemed vnto them to be of great estimation more than golde. So when they came nigher vnto the towne called Zaguato, there came forth to receiue them a great number of Indians, and amongst them their Caciques, and made a great shewe of mirth and ioy, and threw vpon the ground much flower of Maiz that their horse might tread vpon it. With these feastes, ioy and pleasure, they entred into the towne, whereas they were very well receiued, lodged, and made much of: the which the capitaine did partly recompence, in giuing vnto all the principallest amongst them, battes, and glasse beades, and many other thinges more, which they carried with them to serue the like oportunitie.

The Caciques did forthwith dispatch and send aduice vnto all those of that prouince, giuing them to vnderstande of the coming of their new guests, and how that they were verie courteous men, & did no harme. Which was occasion sufficient to cause them all to come laden with presentes vnto the Spaniards, and did request them for to goe vnto their towne to sport and recreate themselves: the which they did, but alwaies with great care and respect of what so ever might happen. For the which the capitaine did vse a policie with them, which was, that he tolde vnto the Caciques, that for so much as his horse were verie fierce and furious, and that they had told them that they would kill them, therefore for to shunne the damage and

harne

harne that might happen vnto the Indians, it were requisite to make a fort with lime and stone, to put them in. The Caciques did giue such credite vnto his words that in a few houres they had toynd together so much people, that they made a fort according as the Spaniards did request, & that with an incredible breuitie. Besides this when the capitaine sayd y he would depart, they brought vnto him a present of fortie thousand mantles of cotton, some white, and some painted: and a great quantitie of hand towels with tassels at the corners, and many other thinges, and amongst them rich metals, which shewed to haue much siluer. Amongst these Indians they had great notice and knowledge of the lake aforesaid, & they were conforable vnto the other, in that touching the great riches & abundance of gold.

The capitaine hauing great confidence in this people and of their good dispositions, he determined after certaine daies y he had bin there, to leaue five of his companions and the rest of the Indians his friends, that they might returne vnto the prouince of Zuny with all their baggage: and hee himselfe with the other four that remained, would go more at quiet to discover certaine very rich mynes, of the which he had true notice. So according vnto his determination he departed with the guides he had, and hauing travelled toward the north west five & forty leagues, he came vnto the saide mynes, and toke out of the same with his owne hands rich metals, and very much siluer: the mynes had a great & brode veine, it was vpon a rocke whereas they might go vp to it with great ease, for that there was a way open to y effect: nigh therunto were certain towne of Indians amongst the mountaines, who shewed friendship vnto them, and came forth to receiue them with crosses in their hands, & other signes and tokens of peace: nigh vnto the same they saw two reasonable riuers, vpon whose bankes there were many vines full of excellent good grapes, great walnut trees, and very much flaxe, like vnto that of Spaine, and it was tolde them by signes, that on the other side of the saide mountaines there was a riuer of 8. leagues brode. But they could not vnderstand how nigh it was, yet did they make demonstration, that it did run his course towards the north sea, and vpon both sides thereof was situated many towne, and of so huge bigness, that in comparison those wherein they were, were but suburbs in respect.

Rich metals.

So after the Captaine had taken all this relation hee departed towards the prouince of Zuny, whither he had commanded his other companions to goe, and at their coming thither in health, which was by an other excellent way, he found therewith his other five companions: the father Fryer Bernardino with the souldiers that were determined to returne backe agayne (as aforesayde) for as yet they were not departed from thence for certayne occasions. Vnto whom the naturals of the countrie had giuen good intertaynement and all thinges necessarie, and that in abundance: and afterwarde did the like vnto the sayde Captaine and vnto them that came with him, and went forth to receiue him with demonstration of great ioy, and gaue them great store of prouision for their iourney pretended, requesting him to returne againe with breuitie, and to bring with him many Castillas (for so they doo call the Spaniards) and they would giue them all to cate: for the which (the better to accomplish the same) they had sowed that yeare moze wheate and other graine, then they had done in any other yeare past.

At this present the sayde religious Fryer and the rest of the souldiers did ratifie their first determination aforesaide, and concluded to returne vnto the Prouince from whence they came, with the pretence before spoken of, and there ioyned with him in that iourney, Gregorio Hernandez, who was standert bearer in that attempt.

So when they were departed, the captain who remained but with eight souldiers, did fully resolve himselfe to prosecute his begun pretence, & to take his course by alongst the north riuer: which being but in execution, and hauing trauelled about 60. leagues towards the prouince of Quires aforesaid, 12. leagues from thence towards the orient, they came vnto a prouince called Gubates, whereas the Indians receiued them with peace, and gaue the great store of prouision, and also notice, that not far from thence there were certaine rich mynes, the which they founde, and toke out of them glistering metals and very good, with the which they returned to the towne from whence they departed.

They iudged this prouince to haue nigh vpon five & twentie thousand soules, all well apparelled with painted mantles of cotton, & shamwoyes skins very well dyed. There are many

mountaynes and woodes of pine cedar trees, and their houses of soure and five stories high. Where had they notice of an other prouince that was but one daies iourney from thence which was called of the Tamos, in the which was more than forty thousand soules, but when they came thither the inhabitants would not giue them any victuals, neyther permit the to enter into their townes, for the which, to auoyde the danger wherein they were, being but a few sculders (as aforesaid) and some of them sicke, they determined to depart thence towards the countrie of Christians, the which they put in execution the beginning of July in the yere 1583. and were conducted by an Indian that went with them, who carried them by a contrarie way and different from that they came, vnto alongst the riuer side, which they called of the Vacas. By reason that there was great store of kine all alongst the same. By the which they travelled one hundred and twentie leagues. From thence they came vnto the riuer of the Conchas there whereas they first entred, and from thence vnto the vale of S. Bartolmeu from whence they departed to begin this discouerie. And when they came thither they vnderstood that many dayes before were arrived there in health, frier Bernardino Beltran and his companions, & were gone from thence vnto the village of Guadiana. In this towne the captaine Antonio de Espeio made a certaine & true information of all this aforesaide, the which presently he sent vnto the Earle of Corunna, viceroy of that kingdome: and he sent it vnto his maiestie, and vnto the Lords of the royall counsell of the Indians, that therein they might ordaine that which seemed them best, the which they haue done with great care. I beseech the Lord God if it be his pleasure that it may go forward in such order, that so many soules redeemed by his precious blood be not condemned: whose wits & vnderstanding do farre exceed those of Mexico & Peru, as by y information of those y haue delt with the appeareth, whereby we may presume that with great facilitie they will embrace the law of the gospell, and leaue the Idolatrie that the most part of them do vse, which God for his mercies sake permit, so it may be for his glorie, and exalting of the catholike faith.

I haue bin tedious in this relation, more than a commentarie doth require, but I haue doone it by reason it is a newe



thing and little abode as yet, and it seemeth to mee not to giue discontent vnto the reader. And now me thinketh it shall be well that I doo returne vnto my matter first begunne, and to proceede and go forthwardes in the voyage and description of the new worlde, returning vnto the citie of Mexico, there where as I did digresse for to declare the discoverie of the newe Mexico,

## C H A P. XI.

Departing from the citie of Mexico, they go vnto the port of Acapulco in the south sea, whereas they doo imbarke themselves from the Ilandes Philippinas, they passe by the Ilandes of theeues, and do declare the rites and condition of that people.

From the citie of Mexico they go to imbarke themselves on take shipping at the port of Acapulco which is in the south sea, and is eleuated from the pole nineteen degrees, and ninetie leagues from the citie of Mexico: in al which way there be many townes inhabited with Indians and Spaniards.

Being departed from this port they saile towards the south west, till they come into twelue degrees & a halfe, to seeke prosperous wind to serue their turne, which the marriners do call Brizas, and are noztherly windes, which are there of such continuance & so saourable, that being in the moneths of Nouember, December, and Januarie, they haue no neede to touch their sayles, which is the occasion that they do make their voyages with so great ease. So that for that, & for the fewe stormes that happened in that passage, they do call it the mar de Damas (which is the sea of Ladies). They saile alwayes towards the west, following the sunne when as she departeth from our hemisphere. In this south sea they saile forthie daies without seeing anie lande: at the end whereof they came to the Ilandes of Velas, which by an other name are called de los Ladrones: there are seven or eight of them, they do lye nozth and south, and are inhabited with much people, in the order as you shall vnderstand.

These Ilands are in 12. degrees, but there are different opinions of the leagues y are betwixt the port of Acapulco & those Ilandes,

Ilands, for vnto this day there is none that hath vnderstood the certaintie thereof, for that their navigation lieth from the east vnto the west, whole degrees there haue bin none y euer could measure. Some say, this iourney hath a thousande and seuen hundred leagues, others a thousand and eight hundred, but the opinions of the first we vnderstand to be most certaine.

All these Ilands are inhabited with white people of comely white people faces, like vnto those of Europa, but not of their bodies, for that they are as bigge as gyants, and of so great force and strength: gyants. for one of them hath taken two Spaniards of a good stature, the one by one foot and the other by the other with his handes, & hath lifted them both from the ground with so great ease, as though they had bin two children. They go naked from top to toe, as well women as men, yet some of them were wont to weare an apoyne made of a deares skinne before them of halfe a yeard long, for honesties sake, but they are but a fewe in number, in respect of those y weare nothing before them. The weapons which they do vse be slinges, & darts hardened in the fire, and are with both the one and the other very expert throwers.

They do maintaine themselves with fish which they do take on the coast, and of wild beasts which they do kill in the mountaines, in ouertaking of them by swiftnesse of foot.

In these Ilands there is one the strangest custome that euer hath bin heard of or scene in all the whole worlde, which is, that vnto the young men there is a time limited for them to marrie in (according vnto their custome) in all which time, they may freely enter into the houses of such as are married, and be there with their wines, without being punished for y same, although their proper husbands should see them: they doo carrie in their handes a staffe or rodde, & when they do enter into the married mans house they doo leaue it standing at the doore, in such sort, that if any do come after, they may plainly see it: which is a token, that although it be her proper husband, he cannot enter in till it be taken away. The which custome is obserued and kept with so great rigour and force, that whosoever is against this lawe, all the rest do kill him.

In all these Ilands there is not as yet knowen neyther king without king nor lord, whom the rest should obey, which is the occasion that or gouernors, every one do liue as he list and at his pleasure. These Ilandes

there went to haue warre the one with the other, when occasion did force them: as it happened at such time as the Spaniards were there in the port of the said Island: there came aboard their ships to the number of two hundred small barkes or botes in the which came many of the inhabitants thereof, to sell vnto them of the ships, hens, & nuts called cocos, patatas, and other thinges of that Island, and to buy other such things as our people did carrie with them, but in especiall pzon (vnto the which they are very much affectionated) and vnto things of chrysell and such like of small estimation. But there grew a great contention amongst them, which people of what Islande should first come vnto the shippes, and was in such order that they fell vnto blowes, and wounded the one the other maruellously more liker beastes than men: of the which there were many slaine in the presence of the Spaniards, and would neuer leaue off their contention a good while, till in the end by way of peace they consented a conclusion amongst themselves, but with a great noyse, which was, that those of one Island should go to the larbord of the ship, and those of the other Island should go to the starbord, with the which they were pacified, and did buy and sell at their pleasure. But at their departure from our people, in recompence of their good entertainment they threw into the ship of their dartes hardened with fire, with the which they did hurt many of the that were aboue hatches: yet went they not away scottfree, for that our people with their bargabushes did paye them in readie money their bold attempt.

Iron more  
esteemed than  
Silver or gold.

These people do more esteeme pzon than silver or golde, and gaue for it fruites names patatas, fish, rife, ginger, hennes, and many gallant mattes very well wrought, and all almost for nothing.

These Islandes are verie fertile and healthfull, and very easie to bee conquered vnto the sayth of Christ. If that at such time as the ships do passe that way vnto Manilla they would leaue there some religious men, with souldiers to garde them till the next yeare, and might be done with small cost. It is not as yet knowne what ceremonies and rites they do obserue, for that there is none that do vnderstande their language, neither hath any bene on those Islandes, but onely as they haue passed by, which is the occasion that they cannot be vnderstood.

The

The language which they do vse, to any mans iudgement is easie to be learned, for that their pronounciation is verie plaine, they call ginger alno, and for to say (take away your bargabush) they say arrepeque. The pronounciation of their wordes is neither in the nose nor in the throte. It is vnderstood that they be all Gentiles, by certaine signes and tokens that our people haue seene them do, and that they doo worship Idols, and the diuoll, vnto whom they do sacrifice such as they do take in the warres of their borderers. It is thought that they do descend of the tartares, by some particularities that is found amongst the, the which do drake very nigh vnto some that they do vse.

These Islandes are south & north with the land of Labrador, which is nigh vnto the new found lande, and not farre distant from the Islande of Iapon. It is knowne for a trueth that they do deale with the Tartares, and that they do buy pzon for to sell it vnto them. The Spaniards did giue name vnto these Islandes as they passed by, the Islandes of Ladrones (which is of theues) for that they are very bolde and subtile in their stealings, in the which facultie, the Egyptians that are in our Europa may go to schoole with them for the verie facultie thereof. I will declare vnto you one thing that happened in the presence of many Spaniards, the which did cause them greatly to maruaile, which is, there was a marriner commanded by the captaine of the ship, to keepe the sternebord side, & not to suffer any of them to enter therein, and being as one amazed to see so many Canoas that came thether, (the which be small barkes or botes made all of one peece) one of them diued downe vnder the water, till he came there whereas the marriner was (vnto mindfull of any such matter should happen) & vpon a suddaine without seeing the other, he snatched his sword out of his hand, & went vnder the water againe therewith, the marriner made a noise & declared the knauerie, that y<sup>e</sup> Islander had done vnto him. wherupon there were certaine souldiers, y<sup>e</sup> made their bargabushes ready to shoot at him when he appeared frō vnder y<sup>e</sup> water. This Islander perceiuing it, came forth & swimm'd aboue the water, shewing his handes, & made signes y<sup>e</sup> he had nothing in the, which was the occasion that they did not shoot at him.

So after a while that he had bene there resting of himselfe, he returned and diued vnder the water againe, & swam so farre

as he thought that the bullet of the hargubush could not reach to hurt him, and finding himselfe in securitie, he tooke the sword from betwixt his legges whereas he did carrie it in secret, and beganne to flourish with the same, mocking our people whom he had so easily deceived.

This kind of stealing, and many others which they had done and that with great subtiltie, is the occasion that they beare the names of thieves, and all the Ilandes whereas they doe dwell doe beare the name thereof, the which they will easily pardon, if they might ordinarily finde, where as they might execute their inclination.

## CHAP. XII.

They depart from the Ilandes of the Ladrones, and come vnto them of Luzon, or Philippinas by an other name, and doo declare the particular thoughts of those Ilandes.

Archipelago.

The Iland of Luzon, and citie of Manila.

Great mountains of pepper, cloves, and ginger.

From this Iland of Ladrones navigating towards the west, almost two hundred leagues, till they came to a mouth called of the holy ghost, they straightwaies doe enter into the Archipelago, (which is an infinite number of Ilands) almost all inhabited with their own naturall people. But many conquered by the Spaniards, either by force of warre or friendship. Four score leagues from this is the citie of Manila, which is upon the Iland of Luzon, there whereas ordinarily dwelleth the gouernor of all those Ilandes, & the officers of his maiestie, therein is a bishop and a cathedrall church. This citie standeth in fourteen degrees & a quarter, and round about the same there are so many Ilandes, that vnto this day there is none that euer could number them: they do extend all of them north-west and south-west, & north & south, in so much that the one part stretcheth vnto the straight of Sincapura which is five and twentie leagues from Malaca, and the other part vnto the Malucos, & other Ilandes, whereas they gather a great number of cloves, pepper, & ginger, of the which there are great mountaines full. The first that discovered these Ilandes were Spaniards, which came to the in the company of y<sup>e</sup> famous Magellanes, & made no conquest of the, so that they know better to navigate then to conquer,

conquer, by reason whereof, after they had discovered and passed the straight (which vnto this day beareth the title of his name) and came vnto the Ilande of Zubu, whereas they did baptise certaine of the inhabitation, and afterwards in a banquet, the same Ilanders did kill him, and other forty of his companions, which was the occasion that Sebastian de Guetaria, a naturall Biskein borne, so to escape with his life, did put himselfe in a shippe that remained of the voyage (which afterwards was named the victorie) and in her and with a few people that helped him, with the fauour of God he came vnto Siuell, hauing compassed the whole world, from the Orient vnto the Ponient, a thing which caused vnto all men great admiration, but in particular vnto the Emperour Charles the fift of famous memory, who after he had giuen many gifts and fauours vnto the said Sebastian de Guetaria, hee gaue order that a new armie should be made ready, and to returne againe in demande of the said Ilands, and to discover that new world.

So when all things were in a readinesse so to depart on their voyage (the which was done with great breuitie) they ordained so generall of all that fleet one Villa Lobos, commanding him to go by the Nueva Espania. This Villa Lobos, arrived at the Ilands of Malucas, and at those of Terrenate & at other Ilands ioyning vnto them, the which Ilands were laid to gage by the aforesaid Emperour vnto the crowne of Portugal.

In these Ilands they had great wars by meanes of the Portugals, and seeing themselves with little helpe and small resistance, so to go forwards with their conquest, they left it off, and went to the most part of them with the aforesaid Portugals vnto the India of Portugal, from whence afterwards they sent them as prisoners vnto the said king of Portugal, as offenders, that had entred his Ilands without his licence: who did not onely leaue to do them any harme, but did intreat them very well and sent them vnto their owne country of Spaine, & gaue them all thinges necessary so their iourney, and that in abundance.

When certaine yeares after, Don Philip king of Spaine being very willing that the discovering should go forwards, which the Emperour his father had so earnestly procured, sent and commanded Don Luys de Velasco, who was his vizoy of the

the Nuoua Espania, that he would ordaine an army, and people for to returne and discover the said Ilands, and to sende in the said fleet for gouernor of all that should be discovered Miguel Lopez de Legaspi, who did accomplish all that his maiestie had commanded, and made the discoverie thereof in such order, as the first relation of the entrie of the fathers of the order of Saint Austen into the China dooth more at large appeare.

Of ancient time these Ilandes were subiect vnto the king of China, vntill such time as hee did deliuer them by of his owne free will, for such reasons as were spoken off in the first part of this historie: & that was the occasion that when the Spaniards came vnto them, they were without Lord or heade, or any other to whom they shoulde shewe due tie, but hee which had most power and people did most command: so that this (and that there were so many of equal power) was the occasion that ciuill warres continued, without any respect of nature, kinred, or any other due ty, but like vnto brute beasts, killing, spoiling and captiuing one another, the which was a great helpe vnto the Spaniards for to subiect that countrie with so great ease vnto the king, and called them the Ilands Philippinas in respect of his name. They did vse amongst them to make captiues and slaues such as they did take in vnlawfull wars, and for trifling matters, the which God did remedie by the going thither of the Spaniards: for you should haue a man with fortie or fiftie other friends in his company, or seruants, that vpon a sodaine would go and set vpon a small village of poore people and vnprovidid, and take and binde them all, and carrie them away for slaues without any occasion or reason, and make the to serue them all the dayes of their life, or else sell them to other Ilands. And if it so chanced that one did lende vnto another a basket or two of Rice (the which might be worth a ryal of plate) with condition to returne it againe within ten dayes: if the debter did not pay it the same day, the next day following he should pay it double, and after ward to double it euery day so long as he did keepe it, which in conclusion the debt would grow to be so great, that to pay the same, he is forced to yeld himselfe for captiue and slaue.

But vnto all such as were captiued in this order, or in such like

like, the king of Spaine hath commanded to giue libertie, yet this iust commandement is not in euery point fulfilled and accomplished, because such as should execute the same haue interest therein. All these Ilandes were Gentiles and Idolaters, but now there is amongst them many thousands baptised, vnto whom the king hath shewed great mercie, in sending vnto the the remedie for their soules in so good time: for if the Spaniards had stayed any more yeares, they had bene all heere at this day, for that there were come vnto the Ilande of Barneo some of that sect that did teach them, and lacked little, for to worshipping that false prophet Mahomet, whose false, peruerse and corrupt memozy, was with the Gospell of Christ easily rooted out.

In all these Ilands they did worshippinge the sunne and moone, and other second causes, figures of men and women, which are called in their language Maganitos, at whose feastes (which they do make very sumptuous, with great ceremonies and superstition) they doo call Magaduras. But amongst them all, they haue in most veneration an Idol, whome they called Batata, the which reuerence they had for a tradition, yet can they not say what should be the occasion that he should deserue more then any of the rest, to be had in so great estimation. In certaine Ilands not farre off, called the Illocos, they did worshippinge the diuell, and made vnto him many sacrifices, in recompence, of a great quantitie of gold hee had giuen vnto them, but now by the goodnesse of God, and the great diligence put and done by the fathers of the order of Saint Austen (who were the first that passed into those parts, and liued worthely) and also by the friers of Saint Francis, which went thither tenne yeares after, all these Ilands or the most part of them are baptised, and vnder the ensigne of Iesu Christ: and the rest which doo remaine and are not, is more for lacke of ministers and preachers, then for any obstinacie of their parts. There is now gone thither certaine fathers of the order called Iesuits, who will be a helpe vnto them with their accustomed zeale and labour. And now goeth thither many other religious men, very well learned and apostolike, of the order of Saint Dominicke, who will doo their endeavour to conuert them vnto Christ, as it becometh Christians to do.

## CHAP. XIII.

Here is declared of some notable things that are, and have  
beene seene in these Ilands. Philippinas.

**T**hey of these Ilandes were accustomed to celebrate their  
feastes aforesaid, and to make sacrifices vnto their Idols,  
by the order of certaine women which were witches, whome  
they do call in their language Holgoi, & were had in as great  
estimation amongst the, as be the priests amongst Christians.  
These did talke ordinarily with the diuell, and many times in  
publike, and do diuellish witchcrafts both in words and deeds:  
into whom it is to be beleued that the diuell did enter, for that  
straightwayes they did answer vnto all things that were de-  
manded of them, although for the most part they would tell a  
lie, or els such wordes that might bee giuen diuers interpre-  
tations of, and of diuers vnderstandings. They did also vse to  
cast lottes, in such sorte as hath bene declared in the first part of  
this history: they were great Agorismers or obseruers of times:  
in so much that if they begin any iourney, and at the beginning  
they meete with a Cayman or lyarde, or any other sauage  
beaste, they know it to be a signe of euill fortune, whereupon  
they would straightwayes leaue off their iourney, although it  
did import them very much, and returne vnto their houses,  
saying, that the heauen will not that they shoulde go forwards  
on that iourney: but all these lies and fallacies which bene  
taught them, & they perswaded to by the diuell, is ouerthrowne  
and taken away by the law of the Gospel (as aforesaid) & haue  
now amongst them many monasteries full of religious men, of  
the order of saint Austen, saint Francis, and of Iesuits. Accord-  
ing vnto the common opinion, at this day there is conuerted  
and baptised more then foure hundred thousand soules, which  
is a great number: yet in respect of the quantitie that are not as  
yet conuerted, there are but a few. It is left vndone (as aforesaid)  
for want of ministers, for that, although his maiesty doth  
ordinarily send thither without any respect of the great charge  
in doing the same, yet by reason that there are so many Ilands,  
and euery day they doo discouer more & more, and being so far  
off, they cannot come vnto them all, as necessitie requireth.

Such

Such as are baptised, doo receiue the sayth with great firme-  
nesse, and are good Christians, and would be better, if that they  
were holpen with good ensamples: as those which haue bene  
there so long time are bounde to doe: that the lacke thereof  
doth cause some of the inhabitantes so much to abhorre them,  
that they would not see them once paynted vpon a wall. For  
prooofe whereof (and for to moue such as haue power and au-  
thoritie to put remedies in the same, I will declare vnto you  
here a strange case, the which Royally did passe of a trueth in  
one of these Ilandes, and is verie well knowne amongst them:  
that is, there chanced to die an Ilander, a principall man a-  
mongst them, a few dayes after that he was baptised, being ve-  
ry contrite for his sinnes the which hee had done against God  
before he was baptised, and after hee died. So after by the de-  
uine permission of God he appeared vnto many of that Ilands  
whom he did perswade forthwith to receiue the baptisme, with  
reasons of great efficacie, and declared vnto them (as one that  
had experienced the same) the rewarde of that good deede which  
without all doubt shoulde bee giuen vnto them, if they would  
receiue the same, and liue after consofable, and according vnto  
the commandements of Christ. for the which he told them  
and said that forthwith so soone as he was dead, he was carried  
by the Angels into glorie, there whereas all things were of de-  
lite, pleasure, and content, and did communicate onely in the  
sight of God, and that there was none that entred therein, nei-  
ther coulde enter, except hee were baptised, according vnto the  
preaching of the Spaniards, of whome and of others that were  
like vnto them, there was an infinite number. Wherefore if so  
be that they would go and inioy of those benefites and delights,  
it is necessarie that first they shoulde be baptised, and after wards  
to obserue and keepe the commandements that be preached vnto  
them by the fathers, that are amongst the Castillas, and  
therewith he vanished away, and they remained treating a-  
mongst themselves concerning that which they had hearde, and  
was the occasion that some of them forthwith receiued the bap-  
tisme, and that others did delay it, saying, that because there  
were Spaniard souldiers in glorie, they would not go thither,  
because they would not be in their company.

All this hurt is done by one peruerse or impious man, and  
with

The Indi-  
ans would  
not go into  
heauen be-  
cause there  
were Spanish  
souldiers,



with one euill ensample, the which amongst many good, as you haue in those parts: but in especiall amongst them in particular, it ought to be reprehended and punished seuerely with rigour.

These Ilands at the first discovery of them, had the same to be Mal Sanos, or unhollesome, but since experience hath shewed and proued it to the contrarie: It is a countie maruellous fertill, and yeldeth very much Rice, wheate, goates, hennes, oxen, buffes, kine, and great store of hogges, whose flesh is so sauorie as the mutton they haue in Spaine: there be also manie cattes that yelde suet, great store of fruites which be very good and sauorie: great abundance of Honie, and fish, and all solde at so small a price, that almost it is solde for nothing. Also there is great store of Synammom, but no Oyle of Olives, but that which is carried thither out of the Nuova Espania: they haue much Oyle of Algongoli and of Flare socde, the which they doo spende ordinarily in that countie, so that the Oyle of Olives is not missed with them.

Where is great store of Cloues, Saffron, Pepper, Nutmegges and many other drugges: great store of cotton and silke of all colours, the which is brought vnto them by merchants of China, cuerie yeare a great quantitie, from whence cometh more then twenty shippes laden with peces of silkes of all colours, and with earthen vessell, powder, saltpeter, Iron, Steele, and much quicke-siluer, brasse, copper, wheate flower, walnuts, bisket, dates, linnen cloth, counting chestes very gallantly wrought, calles of networke, Buratos, Espumillas, basens and ewers made of tinne, parchment lace, silke fringe, and also of golde, the which is spunne and twisted after a fashion neuer scene in all Christendome, and manie other thinges of great curiositie, and all this aforesaide is solde verie good cheape. Likewise such things as the Ilands do yelde, are sold very good cheape, for you shall haue foure routes of wine which cometh of the Balme tree for foure rials of plate (the which for lacke of that made of grapes is very good) twelue ha-  
nages of Rice for eight rials of plate, three hennes for one rial, a whole hogge for eightene rials, a whole buffe for foure rials, a beere for two rials, and yet it must be both great and good, foure routes of suger for sixe rials, a Potia of Oyle made of Al-  
gongoli.

Sinit.  
Honic.

Synamum.  
Alfred Oile.

Cloues.  
Saffron.  
Pepper.  
Nutmegs.  
Cotton and  
Silke.  
Powder.  
Saltpeter.  
Iron.  
Steele.  
Quicksiluer.  
Brasse.  
Copper.

gongoli for three rials, two baskets of saffron for two rials: sixe pounds of pepper or cloues for one rial, two hundred nutmegs for one rial, a route of synammom sixe for two rials, a kintal of iron or Steele for tenne rials, thirtie dishes of very fine earth foure rials, and all other things after this rate.

But amongst all other notable thinges that these Spaniards haue scene, in those Ilands, and in the kingdome of China, and other places whereas they passed: there is one thing which hath caused them most to maruel at, and to haue it most in memory, which is a tree, ordinarily called Palma de Cocos, but doth differ from that which beareth the dates, and with great reason, for that it is a plant so full of myserie and profite, that there hath come a ship vnto these Ilands, and the said ship, and all that was in her to be sold, with ropes, cords, masts, sailes, and nailes were made of this tree, and the merchandice that she brought was mantels made of the rind of the saide tree, with great subtiltie and fine works. Likewise all the victuals that was in the said ship for the sustentation of thirtie men that came in her, yea their water was of the same tree.

The merchants that came in this ship did certifie of a truth, in all the Iland of Maldinia from whence they came, they haue no other sustaiment, but onely that which this tree yeldeth: they do make houses hereof, and tyles for to couer the same, the fruit doth yeld a Meollio or curnell, which is very sauory and healthfull, the sauor thereof is much like to greene hassell nuts, and if you do cut the branch there whereas the Coco cometh forth is the principall fruite, and cuery one of them hath ordinarily a pinte of water, the which is very sweet & delicate: al the said substance doth returne into the trunk of the tree, whereas they doo bore a hole, and thereat they do draw out all that water, which is much: and mingling it with other thinges they make thereof good wine, the which is drunk in all those Ilands and in the kingdome of China. Of the same water they make vinegar, and of the Meollio kernell aforesaid, oile verie medicinall, milke like unto Almon milke: hony and suger very sauorie. These and many other vertues hath this palme, whereof I haue declared part, for that they are notable, & do cause admiration vnto all men that passe into those partes: I doo leaue to declare the rest because I would not be tedious. Nigh to y little  
of.

of Manilla, on the other side of the river there is a towne of Chinos that be baptized, such as haue remained there to dwell to intoy the libertie of the gospel. There are amongst them many handicrafts men, as shoemakers, taylors, goldsmiths, blacksmiths, and other officers, and some merchants.

## CHAP. XIII.

The barefoote Friers depart from the Iland of Luzon, vnto China, and is declared such as was there scene.

**F**or that the principall intent of these religious men when they went out of Spaine, was for to go vnto the mightie kingdome of China for to preach the holy gospel, and did perseuer continually with that desire, they woulde neuer intreat of any other thing, but onely to put it in execution: and for the accomplishing of the same, they sought many meanes and waies, sometimes in requesting the gouernor of his aide and helpe to procure the same, for that it was an easie thing to be perfozmed, hauing continually ships of the merchants of China in the port of Manilla.

The gouernor did diue them off with many reasons, but principally he laid befoze them that rigorous lawe, which they knew was established against such as did enter into that kingdome without particular licence, yet notwithstanding all this was not sufficient to abate the louing desire of those Friers, which was onely settled in their mindes for to go and preach the holy gospel in that kingdome by one meanes or other, although it were to put their liues in hazard: and for the prosecuting hereof, the commissary of those Ilands, who was Frater Geronimo de Burgos did elect sixe religious men for the same purpose: amongst them was the father Ignatio, of whome I (as I haue said) vnderstood by writing and relation, many thinges, the which is declared in these Itinerario or comentarie: so that there was with him seuen religious men, all seruants of God, and very desirous of the saluation of soules, which was the occasion that they put themselves in so long and tedious a journey, leauing their owne countrie and quietnesse. These seuen with the good will of the gouernor Don Gonfalo Ronquillo, and of the bishop, whom they did overcome and winne with re-

quests

quests and perseuerance, and carried in their company a Spaniard their friende, called John De Feria, of Andolozia, and other two souldiers that went with pretence to become friers, one Portugall and sixe Indian Ilanders: all the which the eight day after Corpus Christi, which was the one and twentieth day of June, in anno 1582. they departed from the port of Cabite, whereas they did imbarke themselves in a barke of the saide John De Feria, and making saile at siue of the clocke in the afternone, in the morning betimes they founde themselves twentie leagues ouerthwart the port that is called Del Fraile, whereas they determined to go to sea, leauing the coast of the Ilande of Manilla, which lieth North and South with China: from the which Cittie which is (as I haue saide) in fourtene degrés and a halfe, vnto the Cape of Boxeador which is in nineteene, it is one hundred leagues sailing, and from this Cape to the firme land of China, they count it scarce fourescore leagues. And God was so pleased, although they had two dayes calme, the seventh day, which was the day befoze the apostle saint Peter and saint Paule, at eight of the clocke in the morning, they discovered the firme lande of China: then straightwaies vpon the sight thereof, the commissarie commaunded to bring forth the habites which hee carried readie made for to put vpon the Friers, for that when the Chinos shoulde see that they were all Friers, they shoulde be boide of all suspicion, to thinke them to be spies, as they thought when the first Friers went thither (as hath beene tolde you,) and not contented herewith, hee threw all the souldiers apparell into the sea, and one hargabus of John De Feria, with the flasse wherein he carried his powder, and all other thinges such as he thought woulde be a hurt and hindrance vnto them, if it shoulde so fall out that they shoulde erre out of the port whercas the Portugals doo vse, and fall vppon the coast, as afterwards it fell so out, they left nothing but a match which they forgot, which lacked very little to haue cost them full deere. But when they had sight of the lande, they did not well knowe it, for that they had neuer scene it befoze, & were also ignorant of the ports, although they were very nere to y bay of Canton, they tooke their course vnto the Northwest, whereas they shoulde haue gone to the Southwest, which was y occasion y they came vnto the

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proouince

province of Chincheo. This day at five a clocke in the afternoon they discovered a port that was not farre from them, whither they sailed and entred in, and came to an anker on the outmost side, yet with great feare and dread, for that they knew not the securitie thereof, neither the trouble that might happen.

They were not so soone at an anker, but they sawe come forth of the said port many barkes, both small and great, and in them many souldiers with hargabusses, lances, swordes and targets, and in their shippes some small peeces of ordnance. And when they came nigh unto the barke wherein the Spaniards were, within musket shot, they stayed and discharged great shoare of hargabus shot. But they who carried no armes to offende others, neither to defende themselves, the answer that they gave unto the shot, was making of many signes of peace, calling them with their handes to come nearer unto them, that they might see and understand that they came not thither with any pretence to do harme: Yet all was not sufficient to cause them to leave off their shooting, neither to come any nearer unto their barke. At this present there was amongst the souldiers one Chino that had bene at Luzon, and did knowe the Spaniards, being of God inspired: hee made signes unto the rest, to leave off their shooting, which presently they did: and hee came with his Brigantine unto their barke, and after him all the rest: who when they sawe that they had neither armour nor weapon, neither will to flie from them, they entered into the barke, and with their naked swordes in their hands flourishing with them over the heads of the Spaniards, with a great noise and tumult, they carried them into the port, which was called Capsonson, whereas was a generall of a great armie of shippes that were at an anker in the saide port, who straightwaies commanded that there should be carried on boarde his admirall foure of the Spaniards, the which they understoode was doone to take their lives from them: for the which, by reason they did not name any person, foure religious men did offer themselves to goe, and after they had confessed themselves, they tooke their leaue of their companions, and carried every one of them a crosse in his hande, and his becurie, without any other thing else.

So when they came before the captaine, they founde him more meeker and milder then they thought to haue done (surely a worke done by God in recompence of the great perill that these his servants did put themselves in to doo his seruice and commandement). He asked of them, from whence they came, and wherefore, with many other questions in effect: but when that hee was certified of the truth, hee commanded them to returne againe unto their barke, without doing unto them anie other harme, yet with a strait precept that they should not go forth without his expresse licence.

So with this commandement they remained in their barks three dayes, guarded with many barkes and souldiers: and the last of them, the Captaine sent for two of the religious men, and when they came before him, he commanded them to be carried before a Justice, a friend of his there hard by. These Justices did talke with them with so great grauitie, and signes of cruelty, that every time they came before them, they thought verely that forthwith they would command them to be carried to be executed: and without all doubt, either they had wil to do it, or else to put them in great feare of death, for that it was plainly seene in diuers things they commanded: but especially in one day there came unto them a Judge, with many armed men, and compassed their barke round about with a great number of Brigandines, with plaine signes to giue the assalt, or else to sinke them: but within a little while they were all in quiet, and the Judge entred into a shippe that was thereby at anker, and being set in a rich chaire, guarded with many souldiers about him, hee commanded the rest that were in the Brigandines forthwith to go to visite and search their barke, and sent with them an interpreter, one of Chincheo, who did a little understande the Portugall tongue. These souldiers carried in their handes blacke banners, and other beaute and sorrowfull signes (which is vsed in that kingdome, when at any time they doe execute anie person.) So after they had made their visitation, although they founde in their barke not anie prohibited thing, but onely the match which I haue spoken off, they commaunded that they shoulde forthwith hee imbarked two and two into the Brigandines whereas the armed souldiers were, who did direct their shippes towards a

toluere, which was a prison, wherein was put all such theetes as were taken vpon the coast, out of the which there commeth none forth but vnto execution. But when the Indians of the Islands saw it, they wept bitterly, which moued the Spaniards vnto great compassion, although they were themselves in the same trance and perill, and as nigh their death, & made no other reckoning, insonmuch that two of the religious men seeing them so nigh the toluere (although when as they were farre off, they made thewe as though they cared not for it) yet at that time they were so farre from all reason and vnderstanding, that altho' night one of them knew not what he did, without any knowledge of the people wher in he was, but lay as a deade man: and the other with pure imagination & melancholike humoz fel into a great infirmite, whereof within a few dayes after he died in the citie of Canton: but in conclusion the stowttest of them all had feare enough, & would haue giuen his life for a small matter, for that he was without all hope, and thought verely that they carried them vnto execution: which was the occasion that a Spaniard, one of them that went with pretence to be a frier, & the habite on, hauing in his power a thousand & five hundred rials of plate, he threw them into the sea, saying, seeing that I am going to dye, I wil that it be in the habite of saint Francis, with the pouerty in which the glorious saint liued and died, for to follow him in his steps aright. With this feare aforesaid they were carried towards the tower: but when they came nigh to it, there followed after the souldiers that carried them a skiffe, with many oares, in great hast, & called a loud vnto the saying, y<sup>e</sup> the captaine general commanded y<sup>e</sup> they should bring back againe those prisoners to his shippe, the which forthwith they accomplished: & after he had demanded of them certain questions, he commanded to carry them to the said tower, the which was done, as they could perceiue, for to put them in more feare. So after they had feared & scared them with this rigorous tetation. The saide captaine himselfe went into one of y<sup>e</sup> Brigandines, & went with them on land, whereas presently when he came on shoare, hee carryed the Spaniards into a temple of their Idols, vnto whome hee did his accustomed reuerence, yet the religious men, although they were with great feare of death as aforesaid, they woulde not imitate him, but turned their faces from

from their Idols, and did spit at them, giuing the captaine to vnderstand by signes, that he should not worshipping them, for that they had no more goodnesse in them, then was giuen by man, so that by good reason, to the contrary, those Idols should giue reuerence vnto men because they made them, and to whome they ought to giue their true worshipping, is vnto the true God, the creator of heauen and earth.

By this act it is plainly to bee seene the gift of strength, the which the holy Ghost doth giue vnto his baptized Christians as in these religious men, that were at deathes doze, yet had they strength and spirit for to resist and reprehende them that could take away their liues. The captaine although he made a shew that he was offended with that which hee had seene them do, yet hee did them no harme, but presently brought them out of the temple, and commanded the souldiers to remaine there and guard them all that night: the which they passed lying vpon the ground, and yet thought themselves happie, and gaue thanks to God for that hee had deliuered them from the death that was so nigh vnto them.

## C H A P. XV.

Here hee doth prosecute in things which the saide fathers did see, and vnderstand, the second time they entred into the kingdome of China, and of the troubles they passed.

The next day in the morning the Priest of the Idols did open the temple, whereas presently they put in the Spanisch religious men, who sawe him and his ministers lighting of little candels, and making perfumes vnto their Idols, with manie superstitious ceremonies, the which being done, they cast certaine lottes (a thing much vsed amongst them) as they vnderstode it was done for to consult with the diuel (who was within those Idols) to know what they should do with them, yet this they could not perfectly vnderstand, but straightwaies they were carried out of the temple, and brought by the souldiers before a iudge, who was the chiefe and principall of all the sea of that prouince, and was five leagues from the place in a Citie called Quixue: the way thither was very plaine and

brode, and paved, and vpon both sides there were fields both of cozne and flowers. So with the helpe of God, the Spaniards came before the presence of this general in eight days, although it was with great trauell, by reason they had neither force nor strength for to trauell, for that they had lost it with the heauie and sorrowfull newes as aforesaid.

Yet notwithstanding at their comming to the citty Quixue, the souldiers had them in continuall guard and keeping, till the next day following, then they were carried before the generall, where he was in a very great & faire house, the which had two courts, one of them was next vnto the doore of the streete, and the other was towards the farther partes of the house, both of them were railed round about in manner of grates: they were planted full of diuers sortes of great trees, wherein did feed a great number of deere and other wilde beasts, but yet as tame as sheepe. Right ouer against the inward court there was a gallerie, whereon was many souldiers which did garde and keepe the person of the generall, who was in a mightie great and gallant hall, set in an huge chaire with great maiestie. Before they entred into the seconde court, there was discharged within, both artillerie and hagabus shot, and played vpon a drum, which was as bigge as those which they vse in Spaine: that being done, there was a great sounde of haybackes and trumpets, and of many other instrumentes: the which being done, they straightwayes opened the gates of the innermost court, whereas the gallerie was aforesaide, from whence they might see the throne whereas the generall was set. There was before him a table whereon was paper and other necessaries for to write (a thing commonly vsed in all that countrie:) the souldiers that were his garde were, all in one liuerie of silke, & were in so gallant consort, & had so great silence, which made the Spaniards greatly to maruell: The first order was of the hargabushes, and the seconde were pikes, and betwixt the one and the other, was placed a sworde and a target, there might be about foure hundred souldiers. Behinde them were placed the officers of iustice or executioners, with their instruments for to whippe and punish offenders: and in the midst of them were the scriueners and proctors.

About thirtie paces more or lesse from the chaire where the generall

generall was set, was placed certaine Gentlemen, and to the number, of a dosen pages bare headed, verie gallantlie apparelled in silke and golde. In the midst amongst these souldiers were the Spaniards carried, and before them such tokens and shewes, as they vse when as they doe present before the Judges such as bee condemned vnto death. A good way before they came nigh vnto the place whereas the generall was, they caused them to kneele downe: at which instant there was brought forth certaine Chinos that were prisoners to be iudged, and so soone as their inditement was read, and iudgement giuen, the executioners did execute the rigour of the sentence in the presence of the Spaniards, first pulling off their apparell, and then making fast their hands and feete verie fast with cordes, in such sort, that they shaked that the noise reached vnto heauens: they kept them so bounde vntill they sawe farther what the Judge would commaunde, who when hee had heard his inditement, if hee would that hee should be whipped, hee striketh a blow with his hand vpon the table that is before him: then the executioners doe strike five blowes vpon the calves of the legges of the offender with a broad cane, in the order as hath bene saide, and is so cruell that none can suffer fittie of them but he dieth. The blowe being giuen vpon the table by the generall, straightwayes one of the proctors maketh a crie or noise, where at presently commeth the executioner for to execute his office. And if the offender doth deserue more, then the Judge dooth strike another blowe vpon the table: then is there giuen him other five blowes, and in this sort dooth the Judge so manie times as his offence dooth deserue. At the lamentations and shrikes that these miserable offenders doe giue, the Judges shewe no more signe of pittie then if they were stricken vpon a stone. So the audience being concluded and done with the naturals of the countrie, the generall commaunded that the Spaniards shoulde come a little nearer, and looked and searched their garments and all the rest, as also their Breuiarios & books: that being done, they were informed by those that brought them, how and in what order they were apprehended, and of all other thinges touching their comming into that kingdome: vnderstanding thereof, hee commaunded them to



be carried vnto prison, where they were put in sure holde, and with great watch and guard for certaine dayes, in the which time they passed incredible trouble, as well of hunger as of thirst and heat, which was the occasion that the most part of them fell sicke of agues, and of the laske.

So after these dayes that they were in prison, they were carried once againe to the audience, and many other more were brought forth to be visited, all people believing that the Spaniards should no more returne, but bee executed, for the which they receiued great content, to be cleared by one death, of so many as dayly they had before their eyes. In the conclusion of this audience the generall did decree, that they should be carried by sea vnto the Cittie of Canton, whereas was the vizroy of that prouince, and he to commande them to be executed or punished according as hee thought best, according vnto the penalty put vpon whatsoever stranger that should enter into that kingdome without licence (as they did enter). But when they saw that they were carried out of the prison vnto the sea, they were relieued that it was to drowne them therein, for the which (hauing a newe confessed themselves, and commended themselves vnto God) they did animate one another, with the representation of the reward which was prepared for them: but when they came vnto the barre whereas they should imbarke themselves, vpon a suddaine the sea beganne to waue verie loftie and troublesome, that it seemed almost a miracle, and it increased in such sort, that the souldiers and mariners said, that neuer before they had scene the like torment, the which endured the space of tenne dayes: the which was the occasion that they did not imbarke themselves, and that the generall did change his pretence, and determined that they should be carried by lande vnto the great Cittie of Sauecho Fu, the which was presently put in vze: they were manie dayes on this iourney, with fiftie souldiers that did garde them: in the which they sawe so manie curious thinges, and of so great riches, that they iudged it to be the best countrie in all the world.

So when they came vnto the cittie, with so small trouble and wearinesse, by reason of their long iourney and euill intreatings by the souldiers, they were presently carried (as might be

he sayde) from Herode to Ilyate, and escaped not one day, but they were carried to the publike audience, or else before some particular Judge. This citie was very fresh both within and without, and full of many orchards, whereas were an infinite number of fruites, with gardens, fountains of water, and other thinges of great recreation. This citie is three times so bigge as Siuall, and compassed about with a mightie strong wall, their houses are very great and well wrought, their streets are exceeding faire, broad and long and so straight that from the one end vnto the other they may see a man. In equall distance the one from the other, there are built many triumphall arkcs: (which is an ordinarie and common thing vsed in the cities of that kingdome) vpon their gates there are little towers, whereon is planted all the artillerie that they haue for the defence of the citie (as hath been said) all the which is inuironed and compassed about with a river which is great and faire, on the which is ordinarily sayling an infinite number of barks and brigandines, and is of so great depth, they may come e-lye harde vnto the wall, yea ships of great burden. On the one side of the citie there is a little Island of great recreation, vnto the which they do passe by a very faire bridge, the one halfe made of stone and the other of timber, and is of so great a length, that on the part that is made of stone, the father fryer Ignacio did tell thirtie ynnes of victualing houses whereas was to be bought, not only flesh and fish, but also great store of marchandise, of great estimation and valure, as amber, musk, e, peeces of silke and cloth of golde.

#### CHAP. XVI.

The Spaniards are sent vnto the citie of Huchefu, & doe declare what happened there vnto them.

From the citie of Sauechofu they were sent vnto Huchefu the which is more principall and great than the first, alwayes hauing with them in companie and garde the number of souldiers aforesaid: sometimes they traualled by lande and sometimes by water, whereas they sawe so many rich thinges, which in respect to them, all that they had scene vnto that time was nothing. Of the which, although I haue had particular relation

relation of many of them, I leave off here the declaring thereof, for that of an Itinerario or commentarie I will not make a historie. But principally for that many of them doe seeme to be incredible, and will be moze vnto those that haue not had any notice of the mightinesse of this kingdome.

In the discourse of this their iourney, the cities and towne they saue, were many and verie bigge, and all compassed with strong walles: and at one of them there was a mightie riuer, on the which was builded moze than five hundred engynes or wheeles, and they were made with so much art, that alonely with the violence of the streame of the riuer, that doth force them, they water all the groundes there abouts for the space of two leagues and moze, without any other helpe or humaine force.

In this citie they were certaine daies in visiting, and complementes, after the which they were commaunded to goe vnto Canton, of the which in the two relations before, is made particular mention. So when they came vnto the Citie they were carried vnto the prison of the Thequixi, which is where as are put such as are condemned to die, the which they plainly perceiued. Where they remayned verie manie daies, and the most part of them were carried vnto the tribunall seate of the Judges, in companie with others that were condemned to die.

At this time there was in the citie, the Tutan, who was the viceroye of the prouince: and the Chacu, who is the generall iustice, and that was at such time as was doone great Justice for to cleare the prisons, whereas were thousandes of men, and some that had bene there moze than tenne yeares. There was some day at that time that in the presence of our people, were brought forth to be iudged two thousand prisoners, some to the death, and others to be whipped, and other to be banished with other kinde of penaltiss, according vnto the disposition & rigor of their lawes. That day wherein they make capitall audience, they vse particular ceremonies, as shooting of certaine peeces of artillerie, and to shut the gates of the citie, not permitting anie to enter in, neither go forth, till such time as that act and Justice be finished, and many other things as hath bene declared in the first part of this historie.

The

The Spaniards being in the citie at this time of so great calamitie, it so fell out that the same time there was a gentleman of Portugall called Arias Gonfalo de Miranda, chiefe captaine of the citie of Machao (very deuout vnto religious men, and a friende vnto Spaniards) who vnderstanding the great trouble and danger wherein they were, hee tooke order by all meanes possible to set them at libertie, and had so great care therein, that hee went through with his intent, in such sort that they were deliuered out of prison, and from the great feare in which they were, and all by the intercession of this gentleman, who did vse so good persuasions for the loue he did beare vnto them, that he made voyde the euill opinion they had against them, and with compulsion to reuoke the rigorous sentence of death pronounced against them. I do not here in particular treat of such thinges as happened vnto these religious men the seruants of God, as well in the prison, as on their iourney, for that they were many, and to declare them, is requisite a long time, and to make a new historie.

And although in the booke before, haue been declared the riches of that kingdome, and all thinges in particular, yet for the better certification, I thought it good (and not without purpose) to declare in the chapter following, some of those which the father fryer Martin Ignatio did communicate with me, being in the treating thereof so much breuitie that it shall seeme rather an Epilogo, then a new relation. And for a moze verification of the truth, wherby better credite may be giuen therunto, seeing that the persons who did see it doe agree in that which shall be here declared, and againe, for that the saide father and his companions did see moze thinges than the others, whose relations be already set downe. The occasion wherefore they put confidence in them, and to let them see and vnderstand many secretes, was for that they were sentenced and condemned to die: for without all doubt if they had vnderstood that they should haue returned out of the kingdom, they should neuer haue seene them, for they haue great care that any other nations should know their secretes, their manner of gouernment and liuing.

C H A P.

## CHAP. XVII.

Here it doth intreat of the mightinesse, goodnesse, riches, and fortitude of the kingdome of China.

**T**his kingdome is vnder the tropike of Capricorne, and stretched south on the sea coast, south west and north east, more than fise hundzeth leagues: it hath on the partes south west the kingdome of Cochinchina, and on the north east, it dooth confine on Tartaria, a kingdome which dooth compasse the most part of the lande, on the other part to the north west, there is an other mightie kingdome of white people, which is beyonde the kingdome of Persia, it is called Catay: there be in it Christians, and the king thereof is called Manuell. It is sayd of a truth that from the furthest part of this kingdome vnto Jerusalem is fise moneths trauaile by lande, the which they vnderstande by certaine Indians which came from that kingdome by Persia, whose testimonials were made in Jerusalem fise moneths before, wherein was declared how that they had travelled by Arabia felix, and passed the red sea. The other fourth part of this kingdome is compassed with a verie asper and high mountaine, which is fise hundzeth leagues vpon a right line: but nature had left certaine places open towarde the north west, which might be four score leagues little more or lesse, towarde the sea of Iapon which is towarde the Septentrion. The great riches of this countrie, and the great number of people that be therein, did supplie the same (as in the first part of this historie is more at large declared). And soe that the king of this countrie seeing himselfe oppressed and troubled by the mightie Tartaro & seemed that easily he might defende himselfe from him, in shutting vp of those gates which nature had left open betwixt the mountaines, he did soue it vp with the death of many thousande of people, soe that hee vfed therein great tyrannie, which afterwarde was the occasion of his owne death.

This mountaine, with the supply by man is the famous wall of the kingdom of China, that is of fise hundred leagues long, yet you must vnderstande it in the manner aforesaide, the better to giue credite thereunto, soe alonely f. ure score leagues were made

made by mans handes with great industrie, and there is vpon it an infinite number of bulwarke, which maketh it the more sayzer and stronger: But yet not so strong as is the other four hundzeth and twentie leagues which were made by nature.

High vnto the same there is a great desert full of ditches and lakes of water, which is the occasion that this kingdome hath bene conserued soe more than two thousand yeares, as doth appeare by their owne histories, which they holde to bee verie true.

All is imparted into fiftene prouinces with that of Aynao, and euerie one of them hath a principall Citie of the which it beareth the name. In the middell of this kingdome there is a great lake, out of the which proceedeth many great and mightie riuers, which runne through all the kingdome, and are so big that there sayleth vp and downe in them barks, fregats, brigandines, and many other vessels of an other kinde of making. This great abundance of water is the occasion that it is so fertile, and so well provided of all thinges, and againe the most part of their cities and townes are situated on the riuers side, so that by them the one prouince doth communicate with an other, carrying the one vnto the other, great store of marchandise and other thinges of great curiositie, and is done with little cost, soe that all thinges are done very good cheape.

This sea coast of this kingdome is the biggest and the best that is knowen in all the world, there is vpo it fise prouinces which be these, of Canton, Chincheo, Liampou, Nanquin and that of Paquian, which is the furthest towarde the north west, in the which is resident the king and his counsell with all his court ordinarily, and the most part of the men of warre that it hath, soe that this prouince doth confine vpon the Tartaros their enemies. Some will say, that the kings ordinarie dwelling there, is soe that it is the best and most fertilest of all the kingdome. But I beleue (according to the saying of some of the Chinos) that he doth it not but because it is so nigh vnto Tartaria, and to finde himselfe there, whereas hee may supply all necessities which might happen vpon a suddaine by his enemies. In these riuers there are certaine flaudes, the which are very profitable vnto all the kingdome, soe that there is nourished & brought vp in them great store of beare, hogges and other beasts, which

Great ditches & lakes.

A mightie lake.

Six months trauaile from Jerusalem vnto China.

is the occasion that the cities are so well provided and served.

But one of the things which causeth most admiration to the that go to this kingdome, is to see so infinite a number of ships, and barkes that be in euery port thereof, and are so many, that there hath bene a man in the cite of Machao that hath layde a wager, that alonely in the riuer of Canton, there be more ships and vessels than in all the coast of Spaine.

One thing I may affirme, that I haue heard declared by persons of great creuite, that haue bene in that kingdome (but in especiall of the father Ignacio whom I do followe in this Itinerario) that it is an easie thing in any one of these five prouinces that be vpon the sea coast, to toyne together a thousande ships of warre and all of them (as they say in Spaine) dedicated for that purpose. The occasion why there be so many, is already declared in his proper chapter. There are diuers opinions touching the greatnesse of this kingdome: but the most are conformable with the father fryer, Martin de Herrada, who like a good Geometrician and Mathematician went nighest the prick. This opinion is declared in the first part of this historie, whereunto I referre me, and in that which toucheth in particular, things of that kingdom, for that it is there declared at large as it was taken out of their bookes. But one thing I cannot let passe but declare, for that it seemeth worthe to make thereof a particular memorie: and I vnderstand it, by the mouth of the said father Ignacio, which is, that he doth affirme it to be certain true & approued, that euery day in the yeare one with another (besides wars and the plague, the which in this countrie they remember not to haue any, neither do they find written in their histories for 2000. yeares, neither by famin nor any other accidentall occasions to consume the people) yet doth there die many thousands of people both smal & great, in all the fifteen prouinces of this kingdome: which is no small griefe vnto the, who with a christian zeale doth consider this heauie tribute of so many soules that the diuell doth recouer euery day, and carrie them vnto his mansion or dwelling.

All this kingdome is so fertile, as well for the ordinarie warring as also for the temperature of the heauen, that almost all the whole yeare they do gather fruits, but in especiall of wheat and rice: so that both the one and the other are very good cheape, that

that our people in the discourse of their trauaile or pilgrymage did buy one pyco of rice or of wheate meale, which is five rones of Spaine for one ryall and a halfe, & according vnto this rate, all other things beare their prices, as hath bene before declared. They say that in this countrie there be many elephants, lyons, tygres, olwises, & other brute beastes, of the which these friers saue verie few alieue, but many skins of them, which is a signe that it is of truth. There are many beasts whereof come the muske, the which are, of the tygres & like vnto a litle dogge, the which they do kill & put them vnder the ground certaine dayes, and after that it is putrified & rotten, the flesh and bloud is conuerted into that sweete powder. There be also many cyuet cats & litle worth, a great number of horse, & although those which the said friers did see were litle, yet is it a common voice & fame that in some of the fifteen prouinces there are very good: but they were not there, so that they can not say they had seene the. But the hens, geese, duckes, and other poultrie that are in all partes of this kingdome are without number, which is the occasion that they are of small estimation: the abundance of fish is no lesse, as well of the sea as of the riuers, in the which they are conformable. All they that do declare of the things of this countrie, and the small price that it is solde for, is such, that the said frier doth affirme, and others that haue bin in that kingdome, that for the value of five marauabies (which is a pennie) may four companions eat very wel of flesh, fish, rice, and fruits, and drinke good wine of that countrie.

In all this kingdome there are many mynes both of gold and silver, and all verie rich: but the king will not let them be labored but with great limitation (saying) that which is in those mynes be in his house, and that they should procure to bring it from other kingdomes: yet notwithstanding the abundance is so great both of the one and the other, and so comon, that there is no man, although he be of an occupation, but hee hath in his house things both of gold and silver, and other very rich iewels. They do esteeme for his value more the silver than the golde: and they say the cause is, for that the prices of golde are variable, as in Italie: but the silver is alwaies at one staye and price.

There are great store of pearles, but in especiall in the Island

Mynes of golde & silver.

Silver for his value more esteemed than gold.

More ships in one port than in all Spaine.

They neuer had the plague.

of Aynao, and great abundance of quicksiluer, copper, yron, Steele, laton, tyn, lead, salt peter, bymstone, and other things which were wont to beautifie a kingdome, but aboute all, there is very much muske and amber greece.

Amber greece

Wonderfull  
treasure,

Fleetes may  
be laden with  
silke.

The king of this kingdome, besides the great rent the which he hath, it is saide that he hath great treasuries in all the principall cities, those which are the head cities of the prouinces, for the confirmance thereof, it was affirmed vnto the saide fryer for a verie certaintie, that in the cite of Canton, all the money that hath entred into the same for y<sup>e</sup> space of fūe hundred yeres (as well by way of the Portugals, as by those of the kingdom of Cyan, and others their borderers, and all the tributes of that prouince) is altogether in the kings treasure house of that cite, which amounteth vnto by good account, many more millions than may be well numbred for to giue credite thereunto. It is as common for the people of this countrie to weare silke, as in Europe to weare linnen, yea they do make their shoes thereof, some of satten, and many times of cloth of golde, of verie gallant colours: the cause is by reason of the great abundance that they haue thereof, and is of so great quantitie that it is carried from the Cite of Canton vnto the Portugall Indians more than three thousand kintals every yeare, besides a great quantitie which is carried vnto Japon, and ordinarily more than fiftene ships laden for the Ilandes of Luzon. The Sianes and other nations do also carrie away a great quantitie: and although there are carried away ordinarily as aforesaide, yet there remaineth so great quantity in that kingdome, that many fleetes may be laden therewith.

There is also great store of flaxe, cotton, and other kinde of webstrie, and also good cheape, that the aforesaide fryer doth affirme, that he hath seene solde a canga, which is fiftene fadoms for foure ryals of plate. The fine earthen dishes that are in this countrie, cannot be declared without many wordes. But that which is brought from thence into Spaine is verie course, although vnto them that hath not seene the finer sort, it seemeth excellent good: but they haue such with them, that a cubbard thereof amongst vs would be esteemed as though it were of golde. The finest cannot be brought forth of the kingdome vpon paine of death, neyther can any haue the vse thereof, but

but onely the Loytias, which be there gentlemen (as hath been tolde you). There is great quantitie of sugar, honie, and ware, and verie good cheape as aforesaide. And in conclusion I say, that they liue with so great abundance, that all things do flow so that they lacke nothing necessarie for their bodies: but for their soules which is the principallest, they do lack (as you haue vnderstande in the discourse of this historie) God remedie the same at his pleasure.

The rent which the king of this kingdome hath, is declared vnto you in a proper chapter of it selfe, so that in this I will declare that which the sayde fryer tolde me, and is onely of one riuer, which is called the riuer of the salt, and is in the prouince of Canton, and is worth vnto him euery yeare a million and a halfe. And although the ordinarie rent the which he hath euery yeare, dooth exceede the greatest king that is nowe knowen in all the world in quantitie: yet in his treasuries which he gathered together and kept (if it be true that the Chinos so say) in euery principall cite of these fiftene prouinces, is more than a great number of kings together haue or can procure, no noz come nigh vnto it by a great deale.

All the cities and towncs of this kingdome are walled about with stone walles, and at euery fiftene paces a bulwarke, and without the wall commonly all of them haue a riuer or else a great deepe mote, wherein they may bring water at all times, with the which they are very strong: they doo vse no fortres, neyther haue they any, but onely ouer the gates of the Cities, towers (as hath bene declared) and in them is put all the artillery the which is for the defence of that cite or towne.

They vse many sortes of weapons, but in especiall hargabures, bowes, lances of three or foure manners, spyders like bin to launchers, & with them targets. All the souldiers when they go to fight, they weare long garments down to their knees, very wel stuffed with cotton wolle, the which doth resist the thrust of a lance, or a stabbe: all such souldiers as haue the kings pay weare in token thereof red and yellowe hats, of the which there is so great a number, as well horsemen as foot men, that almost it is impossible to number them. And it is a comon opinion of all them that haue bin in this kingdome, and haue seene them, that all Spaine, France, and the great Turke hath not

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Sugar. ho  
and ware.

A riuer that  
yeeldeth a  
million and a  
halfe euery  
yeare in sale.

All cities are  
walled.

They vse har-  
gabures,  
bowes, and  
lances.

Englande,  
France,  
Spaine and  
the Turke  
hath not so  
many souldi-  
ers as this  
kingdome.



Captaines of  
few and ma-  
ny souldiers.

so many as this kingdome hath. They haue amongst them cap-  
taines of ten souldiers, some of a hundred souldiers, some of a  
thousand, of ten thousand, of twentie thousand, & in this sort to  
a hundred thousand. The number of souldiers y<sup>e</sup> these captaines  
do leade, are knowen by certain ensignes that they beare. They  
muster and make shew of their people euery new moone, & the  
same day they do pay the royally, & their pay must be in siluer  
& in no other money. It is saide by such as haue seene this pay,  
but especially the aforesaid father, frer Ignacio, that they giue  
them a peece of siluer, which may weigh so much as a ryall and  
halfe of Spaine, and is as much worth there as foure crownes  
amongest vs, in respect of the value of all things. But both in  
the one and in the other kingdom, that day that they do receiue  
their pay, euery one must make a shew of some act in armes, the  
which is done in the presence of viewers or mustermasters: and  
such as are found that doe not his exercise with dexteritie, they  
are reprehended and cruelly punished: they doo skirmish with  
great consozt, and in that which toucheth obedience to their cap-  
taines, & vnto the ensignes the which they do vse in their wars,  
they may compare with all nations of the worlde.

#### CHAP. XVIII.

This chapter doth treat of certaine rites & ceremonies, and  
other signes & tokens which be found, and do shew that  
they haue had notice of the holy law of the gospell.

Such ceremonies as vnto this day haue bin seene amongst the  
people of this kingdom, are gentileas, without any mixture  
with the Moyses nor with any other sect: yet there is found  
amongst the, that is a sufficient iudition, that they haue had in  
some time past, some particular notice of the euangelicall law,  
as is plainly seene by certaine pictures which haue bene found  
and seene amongst them, whereof we haue made particular  
mention, the which they beleeue was knowen by the preaching  
of the Apostle S. Thomas, who passed through this kingdome  
when as he went vnto the Indians, & from thence to the city of  
Salamina, which in their language is called Malipur, whereas  
he was martyred for the name & faith of Iesus Christ: of who  
at this day they do remember in that kingdome, by the traditiō

Salamina  
where S.  
Thomas  
was martyred.

of their antecessors, who said, that many yeares past there was  
in that kingdome a man that did preach vnto them a new law,  
whereby they might goe vnto heauen: who after that hee had  
preached certaine daies, & saw little fruit thereof (soz that they  
were all occupied in ciuill wars) he departed from thence vnto  
the Indians. But first he left certaine disciples behind him that  
were baptised and well instructed in matters of faith, that they  
might preach vnto them when as occasion did serue soz the same.  
In many places they do worshipping the diuell, only soz y<sup>e</sup> he should  
do them no harme, and so the said frer did tell me, soz that hee  
was diuers times in presence when as they did obsequies of cer-  
taine Chinos that lay a dying: and he saw that they had pain-  
ted before y<sup>e</sup> dead man, a furious diuell, hauing in his left hand  
the sunne, and in his right hande a dagger, with the which he  
made a shew as though he would strike him. This picture was  
put before him at the point that hee should yeelde by the ghost,  
strengthening him, that he should put great trust thereon.

And as the frer did demand of them what reason they had  
to do the same: some of them answered, and saide, because the  
diuell should do no harme vnto the dead man in the other worlde  
they put his picture before him, that he might knowe him, and  
take him soz his friend.

What which is vnderstood of these Chinos is, that although  
they haue amongst them many errors of the Gentiles, yet with  
great ease they would be reduced vnto our faith, if they might  
haue libertie soz to preach, and they to receiue it.

When as the sunne and the moone is in eclipse, they be-  
leeue verily, that the prince of the heauen will destroye them,  
and soz berre feare they put them selues in that colour: the  
people generally do worshipping vnto them, and beleeue ve-  
rily that the sunne is a man and the moone a woman. And  
therefore, when as they beginne to bee eclipsed, they make  
great sacrifices and inuocations vnto the prince afoze said, desir-  
ing him not to kill nor destroy them, soz the great necessitie  
they haue of them. All generally beleeue the immortallitie of  
the soule, and that in the other worlde they shall be rewarded or  
punished, according as they liued in this worlde in company of y<sup>e</sup>  
bodie. And therefore they do vse to make in the fields sepulchres  
wherein they command the selues to be buried after they be dead.

When they should be buried, they command to kill all their seruants, or their wiues, those that best he loued in his life, saying y they do it, that they should go with them to serue them in the other world, whereas they beleue they shall liue eternally & die no moze. They put with them into their sepulchres things to be eaten, & great riches, beleuing that they do carry the same into the other world, & there to serue their necessities. In this error were the Indians of the Peru of old antiquity, as y Spaniards haue scene by experience. There is in this kingdom many vniuersities, & colleges, wherein is taught philosophie, both naturall & morall, and the lawes of the countrie, for to learne to gouerne by the, vnto the which the king doth send ordinarily visitors to see & vnderstand, the order that is amongst them, & to reward or punish the students according vnto the desert of either of them. They are greatly ashamed when they see any euil thing committed, although they bee not punished for the same, and are people that do permit with ease correction, as the father Ignacio and his companions did see by experience, who going alwayes as condemned men to die, yet at all times when they did see them do reuerence vnto their Idols or vnto the diuell or any other euill thing, they did reprehend the with great liberty who did not onely seeke to hurt the for the same, but did greatly reioyce to heare their reasons wherewith they did prohibite or forbid them. The said frier did tell me, that one day passing by an hermitage, whereas dwelled an hermite, who had vpon the altar in the same, an Idoll for his saint: before whom was there a Chino a principall man, worshipping the same, the said father without any feare went vnto him, & began to reprehende him, and to spit at the Idoll, & caused him therewith to leaue off his worshipping, whereof he was greatly amased both he & all the rest of his companie, to see with what boldnes it was done, and no harme done vnto him for the same, eyther they supposed that y Chino did thinke him to be a mad man or else (which is most to be beleued) y God did worke with his seruant whereby he would giue him his reward for that which he had done, in returning for his honoz, in mitigating the furie of that man, & to giue him vnderstanding, y he was reprehended with reason. There are many Chinos conuerted to the faith as well in the Islands Philippinas, as in the citie of Machao, and they baptise

(of

of them daily, who giue tokens and outwarde shewes to bee good christians, and say that the greatest difficultie for to conuert all the whole kingdome, will be in them that do gouerne in the same, for they had neede of a particular ayde and helpe of the mercie of God, to bring them vnto the faith: for that they are had in reuerence and obeyed as Gods vpon the earth. Besides this they do giue themselves to all delightes, that any humane creature can imagine, for that they put all their felicitie therein, and doo it with so great extremitie, that it is supposed there is no people in all the world, that may be compared vnto them.

For besides that they are alwayes carried in little chaires, and vpon mens shoulders, which are couered with silke & golde, yet are they giuen much vnto bankets wherein they haue so many different sortes of meates, as their appetites doe require. And it is greatly to bee maruailed at, that the women of this kingdome are marueilous chaste and secret as any whatsoeuer, and to the contrarie the men are as vicious, but in especiall the Lords and Gouvernors: and for that our faith do reprehend with rigor and terror the excelsse of these things, it is to be beleued that it will be a great impediment to the entrie of the gospel amongst them: yet God may so touch them, and in such sort, that there will be no difficultie. Amongest the common people there will be no such impediment, but rather they will embrace with great content our holy law, for y it will be an occasion to cleare & set them at libertie from the tyrannie of the diuell, and from their Judges and Lords, who do intreate them as slaves. This is the opinion of all them that haue entred into this kingdome, and haue intreated of this matter with the Chinos. They haue amongst them some good things, and worthy to be imitated and folowed, of the which I will here set downe two, which are thinges of great purpose to my iudgement. The one is, that vnto none they do giue the office to gouerne, by no manner of wayes nor meanes, although they be suborned by friendship: but onely by his owne merites, and sufficient abilitie. The seconde, that none can be viceroy, gouernour, nor Iudge of a prouince or citie in the which hee is naturall borne, the which they say is done to take away the occasion of doing any iniustice, beeing carried away or led by parentes or friendship.

Giuen to be  
lightes.Their women  
are chaste, but  
their men are  
vicious.

All other things of this kingdome I do remit unto that which hath bin before declared, for to passe unto the rest, the which in this Itinerario is promised to be mentioned and declared.

## CHAP. XIX.

This chapter doth treat of the Ilands of Iapon, and of other things in that kingdome.

The Ilandes of Iapon are many, and altogether make a mightie kingdome, & is diuided amongst many lordes: it is distant from the firme land of China, three hundred leagues, & in the midst betwixt both kingdoms is the prouince of Lanquin, which is one of the fiftene afore named, although going from Machao a city of the Portugals, & ioyning unto Canton, which is of the proper China, they do make it but 250 leagues, traouelling towards the north, & commonly they do account the same leagues from the Ilands of Luzon or Philippinas, unto the said Ilands of Iapon: whereunto they may go by noua hispania, for & it is the better & surer nauigation, and shorter voyage, for according unto the reckoning of the pylots that do nauigate those seas, they make it no more then 1750. leagues, which is not halfe of that which the Portugals make in their nauigation.

These Ilands are many (as afore said) yet are they popularised with much people, who in their bodies & faces differ very little from the Chinos, although not so politike: by the which it seemed to be true, & which is found written in the histories of the kingdome of China, saying that these Iapones in old time were Chinas, & that they came from that mightie kingdome unto these Ilands, whereas they do now dwell for this occasion following. A kinsman of a king of China, a man of great countenance and valour, hauing conceived within his breast, for to kill the king, & thereby to make himselfe lord of the countrie, the better to put this in execution, he gaue to vnderstand of his euill intent unto others of his friends, requesting their fauour to execute & same, promising that he would do his best. This being done, & hauing them allwaies for his especiall friends, unto whom it seemed no difficult thing, and againe moued with ambition, they did promise him: and for the better confirmation thereof, they began to prepare souldiers & to haue the readie against & day appointed.

And

And for & this their pretence could not be brought to effect with such secrecie as the matter required, their treason came to be discovered unto the king, at such good oportunitie & he might very well seeke remedie for his owne safegard at his pleasure, vnto the death of his kinsman, & the rest of his followers, who were all taken with great ease. When was it determined, by those of the royall counsell, that all the traitors should haue their throats cut according unto the lawes of the countrie: but when their sentence was carried unto the king to be confirmed, (he vnderstanding & they much repented, & were sorie for their sin and treason that they had pretended against him) he determined to remedie the same with lesse damage, fearing what might happen by their deaths, so & he commanded they should not die, but be banished for euer out of the kingdome, with precise band, & they their wives, & children, & al that should come of them, should for euer liue on those Ilands that are now called Iapon, which were at & time desert & without people. This sentence was executed, & the offenders did accept the same for mercie. So they were caried to & said Ilands, whereas when they saw themselves out of their naturall countrie, & without any possibility euer to returne againe, they obtained their common wealth as a thing to last for euer: directing all their lawes which were for their conseruation & gouernment contrarie vnto the Chinos from whence they came. But in particular they made one, wher in they did prohibite for euer, their descendents to haue any friendship with the Chinos, & did admonish them to do them all the euill that was possible, which is obserued & kept vnto this day inuolable, shewing themselves their contraries in all they may, euen in their apparell, speech, & customes: for the which there is no nation so abhored of the Chinos, as is the Iapones, so that they are payd their hatred with the like. And although at that time the said Iapones were subiectes and tributaries vnto the king of China, and so continued long time after, now at this day they are not, but do all harme that may be vnto those of that kingdome.

They haue much silver, but not so fine as that is of our Indians, likewise great abundance of rice and flesh, and in some parts wheate: & although they haue all this, with many fruits, and herbes, & other things which be their ordinary victuals: yet are they not so well prouided as are their confines or neighbors,

and no default in the lande, for that it is verie good and fruitfull. But that the naturall people do giue themselves verie little vnto the tilling and sowing thereof, for that they are more affectioned vnto the warres, then vnto that: and this is the reason that many times they do lack prouision and victuals, which is the verie same reason that the naturall people & others doe report of them. There be in these Ilandes three score & sixe kingdoms or prouinces, and many kings, although it may be better said, rulers or principals, such as the Spaniards found in the Ilands of Luzon for which cause, although they be called kings, yet are they not, neither in their contraction nor rent, for they haue verie little in respect of the multitude of people. The king Nobunanga who died in the yeare 1583. was the most principall and greatest Lord amongst them all, as well of people, as of riches: who was slaine by a captaine of his, and punished by God by this meanes for his luciferine pride, for that it did farre exceede that of Nabuchadonozor, and was come vnto that point that he would haue bene worshipped for a God: for the which he commanded to make a sumptuous temple, and to put in it thinges that did well declare and shewe his follie: of the which that you may see how farre it did extend, I will declare here onely that which he did promise vnto them that did visite his temple.

In the Iapones are 66. kingdomes.

First the rich men that came vnto the saide temple, and did worshipping his picture, should be more richer: and those that were poore should obtaine great riches: and both the one and the other, that had no successors to inherite their goods, should also obtaine them, and also long life for to enioy the same, with great peace and quietnesse.

The second, that their life should be prolonged to 80. yeares.

The third, that they should bee hole of all their infirmities and diseases, and shall obtaine full accomplishment of all their desires with health and tranquillitie. And the last he commanded that euery month they should celebrate a feast for his birth day, and therein to visite his temple, with certification that all those that did beleue in him, and in that which he promised, should without all doubt see it accomplished, and those which in this life were faultie and did not do in effect his commandement, in the other they should goe the way to perdition.

And

And the better to accomplish this his will, he commanded to be put in this temple, al the Idols in his kingdomes that were most worshipped, such as to whom frequented most pilgrimes: the which being done, he presently forbade that not one of them all should be worshipped, but he onely that was the true Fountaine and vniuersall God, the author and creator of nature.

This foolishnesse did this proud king a little before his miserable death, and many other more, that I do leaue out for feare that I should be too tedious in this Itinerario. Where did succede this proud king in the kingdome his sonne called Vozequixama, who for that he is very yong, at this day it is gouerned by a worthy captaine called Faxuandono.

All men that are boyme in this land are naturally inclined to warres and robberies, and it is vsed ordinarily amongst themselves, alwayes he that hath most power and strength, doth carry away the best part, and yet he doth inioy it with little security, for that as the proverbe saith (he findeth a last for his shew, or the length of his scote is found) and another commeth (when he thinketh least off) and carrieth away their spoile with victory, reuenging iniuries the one for the other, without being requested thereunto: which is the occasion that they are neuer without ciuill warres, & that seemeth to bee the influence of the climate of that land. This and the continual exercise in armes, and in robberies hath giuen them the name of warriors, and do terrifie all their borderers and neighbors.

They vse many weapons, but especially hargabusses, swozdes and lances, and are very expert in them. On the firme land of China they haue done many Iudaine robberies and thefts, and haue gone thorough therewith at their pleasure: and would haue done the like at the Ilands of Luzon, & vsed for the same all meanes possible, but yet it fell out contrary vnto their meanings, and returned their backs full euill against their wils, with their hands vpon their owne heads.

On a time they came vnto the Illocos, who with the fauour of the Spaniards (whose vassals they are) did defende themselves worthily: that the Iapones thought it best to returne vnto their houses and to leaue their begun pretence, with determination neuer to put themselves in the like perill, for that they had lost many of their companie. Not many yeares since  
there

there happened vnto them the like disgrace in China, there went tenne thousande of them to robbe and steale, and at their going on lande, they did sacke a cittie with little hurt, and small resistance, who with the content of that pray, forgot themselves and did not pꝛeuent the harme that might chance vnto them: the Chinos being offended did compasse them about in such sort, that when the Iapones remembꝛed themselves, they were in that case that they were constrained to yelde vnto their enemies, who at their willes did repay themselves very well of the iniurie receiued, and a very good warning vnto all those that shall heare thereof, to sie from putting themselves into the like trance: so the Chinos were very wel reuenged of the iniury by them receiued.

The faith of Christ is very well planted in some of these Ilands, by the good diligence and trauell of the fathers and Iesuites, but in particular, by that which was doone by master Francisco Xabier, one of the tenne companions of the father Ignacio de Loyola founder of the saide religion: hee trauelled with great zeale, in the conuerting of the saide Ilands, and that which was a great helpe vnto the same, was his holy doctrine and apostolike life, as vnto this day the Iapones doo confesse, attributing vnto him (next vnto God) the goodnesse that hath come vnto them by receiuing the baptisme, whome the fathers of that companie haue followed in all pointes, such as remained after his death, as also such as haue gone thither since that time.

So that vnto them may bee attributed the thanks for the mollifying of such adamantine hearts, as are those of y<sup>e</sup> natural people of these Ilandes, whose wittes (although they be good and subtile) are naturally knowne to be inclined vnto warres, robberies and doing of euill: and at this day, being Christians, they do folloꝛue their euill inclinations, yet notwithstanding, by the good doctrine and ensample of the saide fathers, they are much better Christians then those of the Orientall or East Indians.

I do not set downe here the number of those that are baptised in these Ilands, for that there are therein diuers opinions, as also for that the fathers of the name of Iesus or Iesuits doo finally declare in their letters. The Portugals say that in re-

spec

spect of the number of people that are to be conuerted, the number that are baptised are very fewe, and that there are many that are not, for lacke of ministers and preachers: the which may easily be remedied, in commaunding to go thither, more religious men of other orders, for to aide and helpe the saide Iesuites, the which shoulde be vnto them a particular content and comfort as I do beleue, as hath bene scene by experience in all partes of the Indians, whereas haue come religious men vnto places of their doctrine, for that the quantitie of people is so great that are in these Ilandes, that although there shoulde go thither many labozers of the Gospell, and all the orders of religious men, the one shoulde not be a let or hinderance vnto the other, and they shoulde all of them finde enough to occupy themselves, especially if that the successor of Nobunanga were conuerted with his subiectes. All the men of these Ilands are well set and well proportioned, and go well apparelled, although not in so good order as those of China: they liue verie healthfully and long, by reason that they doo vse verie fewe diuersities of meates: they doo not suffer amongst them any Physicians, and doo not cure themselves, but with simples.

They haue amongst them many pictures of their Idols, whom they do call Bonfos, of the which there be great counts. Likewise they haue amongst them, great witches, who do ordinarily talke with the diuell, and are not a small impediment for the to receiue the lawe of God in that kingdome. The women of these Iapones do keepe themselves very close, and verie seldom go forth of their houses, in the which they do resemble those of China much (as hath bene said) yet haue they many wines, for that by their lawes it is lawfull for them to haue as they please, & can sustaine, yet are they so prudent, that they do restraine themselves, and liue in great peace. Both men-servants and women-servants do serue their masters, as though they were slaues, & they may kill them at their pleasure without incurring any penalty of their lawes: a thing far different from any good policie. Many other things more could I declare of this kingdome, the which I do let passe, for the reason aforesaid: and againe for that the fathers of the company of Iesus haue intreated thereof at large and were truly.

Not



Ilands of  
Amazones.

Not farre from these Ilands of Iapon, they haue discovered of late certaine Ilandes which are called of the Amazones, soz that they are all inhabited by women, whose ordinary weapons are bowes and arrowes, and are very expert in the same: they haue their right best dyle, the better to exercise their bow. Vnto these Ilands in certaine monethes euery yeare goeth certaine shippes from Iapones with merchandice, and they bring from thence such as they haue there: in the which time the men do deale with the Amazones as with their own proper wiues, & soz to auoide dangers that might happen amongst themselves they deale in this order following.

A strange  
custome.

After that their shippes are arriued, there goeth on those two messengers soz to giue aduice vnto the quene of their arriuall, and of the number of men that are in their shippes, who dooth appoint a day when they shall all come on shoare: the which day thee doth carrie to the waters side the like number of women, as they bee of men, but the saide women doo first come thither befoze the men doo disembarked themselves, and euery one of them dooth carry in their hande a paire of shoes, or a paire of slippers, and on them their owne seuerall marke, and do leaue them on the sands at the waters side, without any constraint or order, and presently departe from thence. When the men come on shoare, and euery one take the first paire of shoes that he cometh vnto, and put them on: then presently the women come forth, and euery one of them carryeth with her him who hath fallen vnto her by lot, to put on her shoes, and maketh him her guest, without any other particularitie, although it chanceth vnto the most vilest of them all to meete with the quenes shoes, or otherwise to the contrarie.

So when the monethes are expired set downe by the quene, in the which are permitted the men aforesaid, they doo depart, euerie one leauing with his host his name, and the towne where he dwelleth, soz that if it so fall out that they bee with child, and be deliuered of a sonne, that hee may bee carried the yeare following vnto his father, but the daughters do remaine with them.

This is very doubtfull to bee beleued, although I haue bin certified by religious men, that haue talked with persons that within these two yeares haue bene at the saide Ilands, & haue  
sane

saene the said women, and that which causeth me moze to stand in doubt, is soz that the fathers of the companie that dwell at the Iapones, haue not in their letters made any particular mention of them: therefore let euery one giue credite to this as liketh him best.

### C H A P. XX.

They haue notice of certaine kingdomes borderers vnto these Ilands of Iapon, and it treateth of some thinges of them, according vnto the truest intelligence that hath come from those parts, & of certaine miracles that happened in the kingdome of Cochinchina, that were notable.

From the Cittie of Machao, which is inhabited by Portugals, and situated on the skirt of the firme lande of China, in two and twentie degrees, the aforesaide father Ignacio did trauell soz Malaca, passing by the gulse of Aynao, which is an Ilande and prouince of China, and siue leagues from the firme lande, and from the Philippinas one hundred and foure score. It is a very rich prouince and of great prouision, and in the straight that is betwixt them and the firme lande, there is great fishing of pearles and Aliafar, and those which are there founde do in many killats excede them that are brought from Bareu, which is on the coast of Arabia, or those that are brought from Manar, which is another kingdome, from whence is brought many vnto that of China.

Great fishing  
of Pearles.

This prouince of Aynao is very good and strong, and the people thereof very docile and well inclined. From this Ilande to the kingdome of Cochinchina, is siue and twenty leagues, and from Machao, one hundred and twentie siue: it is a mightie kingdome and is in sixtene degrees of altitude, and the one part therof is ioyned with the firme land of China. The whole is deuided into three prouinces. The first dooth enter forty leagues into the lande, and hath in it a mightie king. The second is moze farther within the land, and he that is Lord thereof is a king of greater power then the first, and ioyning vnto the sun moze towards the Septentrion is the thirde, the which is moze greater and of moze riches, whose king in respect of the  
other

other two, is an Emperour, and is called in their language Tun-quin, which doth signifie the same. Vnto him be subiect y other two kings: yet notwithstanding his mightinesse, and called emperour, hee is subiect vnto the king of China, and dooth pay him tribute and parias. It is a countrie very well prouided of victuals, and as good cheape as in China. There is great store of a wood called Palo de Agnila, and of another woode called Calambay, and both of them are verie odoriferous.

Parias is a  
tribute for the  
kings owne  
person.

Abundance  
of silke & gold.

Great abundance of silke and gold, and of other things very curious: all these kingdomes are at a very point to be reduced vnto our faith, for that the principall (he whom they giue title of Emperour) hath sent diuers times to Machao, and vnto other parts whereas are Christians, and haue requested to send them persons both learned and religious, for to instruct them in the law of God, for that they are all determined to receiue it, and be baptised: and do desire it with so great seruentnesse, that in many citties they haue the timber ready to build & edifie churches, and in a readinesse all other kind of necessaries for the same.

There was in Machao a religious man of the order of bare-kote Friers of saint Francis, who vnderstanding the great and good desire of this king, did send him by certaine Portugall merchants that did trade into his countrie, a cloth whereon was painted the day of iudgement, and hell, and that by an excellent workeman, and also a letter, wherein hee did signifie vnto him the great desire he had with some other of his companions to go into his kingdom to preach the Gospel. The which being receiued by the said king, and informed the signification of the picture, and of the religious man that sent it him, he reioyced very much with the present, and did send in returne of the same another that was very good, vnto the same religious man, and a letter of great curtesie, & did accept the offer that hee sent in his letter, and did promise that all that went thither shoulde haue good entertainment, and that he would presently make them a house next vnto his.

This religious man, although he had a desire to put in execution the kings will, yet at that time hee coulde not, by reason that he had but few companions: the which the king did vnderstande, and caused him to send vnto the bishoppe of Machao

three

three or foure letters, requesting him to send him the saide religious men, with certification that hauing them there, both hee and all the rest of his kingdom would receiue the faith of Christ and the holy baptisme: vnto the which letters they did alwaies make answer with promises that he would send them vnto him: but after because they did not accomplish the same, the king did complaine of him vnto certaine Portugall merchants with great grieve saying: this your bishop of Machao doth greatly lye: for that I haue requested him by foure letters to send me religious men for to preach the law of the gospel, & he consenting vnto my wil, did neuer accomplish nor performe his word. Vnto this day they haue not accomplished this desire, for the great lacke they haue of such ministers as they doo demaunde, & are requisite in those parts, and cannot supply their want and necessitie, except they shoulde leaue them vnprovided that bee already baptised. They doo driue them off with faire words & promises, that with as great bountie as is possible, their desire shalbe satisfied. And this was the answer that was giue in Machao vnto certaine messengers or ambassadoers that were sent by the aforesaid king, for the same demand, the which was required with great instance. The which messengers for their comfort & for his who sent them, did carry with them all such Images as they might haue, but specially that of the crosse, in which forme & likenes (as hath bin informed) they haue made in y kingdom an infinite number, and set them in all their streets, highwayes, & houses, whereas they are worshipped & reuerenced with great humilitie, as well for that it is in an ensigne of Christ, whose faith they do desire to receiue, as also for a notable miracle which happened in that kingdom, worthy to make thereof a particular mention, the which I will set downe here, in such sort as the ambassadoers aforesaide did declare in publike before the inhabitants of Machao, when as they came to demaunde religious men for to instruct them in the gospel.

There was a man naturally borne in this kingdom, who for certaine occasions went forth of the same, and came & dwelt amongst the Portugalls, who seeing the Christian ceremonies and being touched with the hand of God, was baptised, and remained certaine yeares in the same towne, giuing outw. rde shewes to bee a good Christian, and one that feared God, at the

Impacts

the end thereof, hee changed his minde, and determined to returne vnto his owne countrie, and there to liue according vnto that which he had learned of the Christians, the which he beleued to doe with ease, without any gaine saying or contradiction. Whereas when hee came thither, hee did obserue all such things as a Christian was bounde to doo: but amongst other signes and tokens of the same, he made a crosse and set it by the doore of his house, wherunto he did reuerence at all times when he passed by the same with great deuotion. His neighbours when as they saw that signe, a thing of them neuer seene before, and howe that that Christian did make particular reuerence, they beganne to mocke and scorne him, and the crosse, and pulled it downe from the place whereas it was set, & did other things in despite thereof, and of him that had set it there in that place, whose hatred and discourtesie was so much, that they determined in their minds to burne it, and to put the same in execution, who at the same instance did all miraculously die, I say those that would haue burnt the same, the which was seene of many other, who haue giuen sufficient testimony therof. And within fewe dayes after, all the whole linage of those dead persons did follow the same way, and not one escaped. This miracle being spread throughout all the kingdome, the naturals thereof did set vp many crosses in all parts.

This they say was the principall motion that God put into their hearts for to moue them to demande for such as should baptise them, and preach the holy gospel. Likewise a great helpe vnto the same was the declaration of the painted cloth, which the aforesaid religious man did send to the king. Since that time there hath gone vnto the Cittie of Machao certaine naturals of that kingdome, who being affectioned vnto our faith were baptised there: with the which, and with the hope aforesaid, they are all sustained, till such time as it is y<sup>e</sup> pleasure of God to send them the remedie for their soules, the which hee hath caused them to desire, which cannot be long, according vnto that which hath bene scene, and the miracles that God doth worke, the more for to kindle their desire, as the miracle of the crosse before spoken off, and others the which certaine Cochinchinos did declare in the Cittie of Machao, in anno, 1583. and happened the same yeare, and was very fresh in the memorie

rie of all those of the saide kingdome. The one of them was, that one of the Christians aforesaid went to visite a principall man that had the palsey, and kept his bed many yeares before: and conferring with his long sicknesse, he told of certaine myracles, such as he had vnderstanding that was done by Christ our redeemer, when that he was man amongst men whome hee redeemed: but in particular those which he did in the healing of the like infirmities, such as he lay sicke of: alonely with his deuine vertue, in touching of them with any part of his garment, or shadow. The Judge hearing this, hee had a particular faith & deuotion to him that had doone these myracles that the Christian had told him, & asked what his name was, & what signes & tokens he had: he told him that his name was Iesus of Nazareth redeemer of the worlde, the sauour and gloriifier of men. And the better to declare vnto him his signes, he shewed to him an Image or picture that he had of his, y<sup>e</sup> which was giuen him such time as he was baptised, printed in paper: & of Iesu Christ when he ascended vp into heauen, the which for lacke of Churches, and other of greater volume, hee should haue continually with him & make his prayers thereunto. This sicke man tooke it, and fixed his eyes thereon with so great deuotion and faith, in requesting him to giue him his health, & that he would presently beleue in him, & be baptised. At the same instant in the sight of them all, he felt himselfe whole of y<sup>e</sup> infirmite that he had suffered so many yeares before, and neuer could find any humane remedie for the same, although he had proued an infinite number. He straightwayes willed the Christian to baptise him, vnto whome hee gaue a great summe of monie, the which hee receiued against his will, and spent it in workes of mercie, and with part thereof he bought a bigge barke in the which at this day he dooth passe people thorough a riuer, whereas they were wont to passe great perill and danger, and hee doth it for Gods sake, and receiveth nothing for the same.

A fewe dayes after in another part of this kingdome, there happened another myracle of no lesser substance then the first, that is, there was a Cochinchina in the said citie of Machao, who did aske to be baptised of a barefoote frier, which after y<sup>e</sup> hee had catechised sufficiently, hee gaue it vnto him: and after a great time that hee had bene in his company, and had expe-

rience of his Christianitie & deuotion, he gaue him licence for to returne vnto his country, with a good token, that at his coming thither he would procure to augment the desire of Christianitie, the which God had begunne to kindle in their breast.

This good new christian did procure the same with so great care, that he did profite very much (being holpen with the fauor of God, who made him his instrument) hee healed certaine infirmities, in shewing vnto the patients an Image of our lady, the which he had continually about his necke, and had therunto great deuotion, and would declare to them with great zeale the Lords prayer, or Pater noster. His fame was so much spread abroad in all parts of this prouince, wherein he dwelled, that it came vnto the eares of a Mandarin, or principall Judge of the same, who was many dayes in his bedds a leaper, both of handes and feete, and neuer could finde any phisition nor medicine, that could giue him his health, nor any other humane remedie: who being verie desirous to be healed, hee sent for the saide Christian, and asked if hee would take vpon him to leale him of that infirmite, as it was affirmed that hee had done by others of greater importance. The Christian saide hee would, then the Judge did promise vnto him for the same, great giftes and rewardes, but hee made no account thereof, but onely requested of him for reward, that after hee should bee hole, that he would be baptised and become a Christian: the which he did accept, and principally he shewed vnto him the Image that hee had of our lady, saying: If thou wilt beleue in this lady, that is heere ingraued, and in her most holy sonne Iesus Christ the redeemer of the whole world, thou shalt presently be made hole. This Mandarin or Judge did beholde the same with great attention, and thought on the words which he had heard spoken. And in determining with himselfe to beleue the same, at the very point that he did put it in execution, he was healed of al his infirmite, a thing which caused great admiration in all that prouince.

These myracles and that of the crosse, in a short time being knowne abroad, haue caused such a desire vnto the inhabitants of that kingdome to become Christians, that by all manner of meanes possible they do procure the same: the which is not followed for lacke of ministers, as aforesaid, and is no smal grieue vnto

vnto them that Christianly doo put themselves to consider how the diuel our aduersary doth carry vnto his infernal mansion, those soules which seeme to bee well disposed for to inioy the benefite of God, and his eternal goodnesse: all the which is for lacke of ministers, and not for any other default. God remedie the same for his mercies sake.

The said father Ignacio (whom as I haue said, I do followe in many things of this Itinerario) did tell me, that as he passed by this kingdome for to go vnto Spaine, he saw the deuotion of the people thereof, and the great desire they had to bee Christians, and how that the people were ready and bent for to receiue the holy Gospell, very humble and of good vnderstanding. Hee would haue tarried for to baptise them, and would haue done it, onely for charity and compassion, seeing with what deuotion they did demand the same, and the great number of soules that were condemned: but hee was constrained by force to go vnto Malaca, and againe it seemed vnto him, that amongst so many people, his smal force might do little good: and that it were better for him to go vnto Spaine, and to procure moze companions to helpe him, as he did, and returned with them, and with many other rewards, of Pope Gregory the thirteenth receiued: and he also receiued great fauours of the king of Spaine, and with great hope, that his maiestie will giue his particular aide, for to go thow with this enterprize, which will not be of small effect. I do beleue of a truth, that in small time all that kingdome shall bee subiect vnto the Catholike faith of Rome, and to be the gate, whereby to enter the lawe of the Gospell into the mightie kingdome of China, for that this of Cochinchina is vpon the same firme land, and their language and customes are almost in one manner.

They are verie white people of this kingdome, and are apparelled like vnto those of China: their women are verie honest and shamefast, and their apparell is very curius and gallant. The men weare their haire dispersed, and doo combe and trim it with too much care. In all the countrie almost, all of them are apparelled in silke, for that they haue there verie much, and excellent good: the countrie is verie holcsome, and full of old folkes and childezen, which is a sufficient prouise for the goodnesse thereof.

Their women  
are honest &  
shamefast.

They neuer  
had plague,  
pestilence  
nor hunger.

They say that they neuer had amongst them neither pestilence nor hunger, which is the like as we haue said of the kingdome of China.

Let him that can, do it in such sort that so great and infinite a number of soules that at this day are vnder the tyranny of the diuell, may see them in the Christian libertie, and in the other life into their creatoz.

### CHAP. XXI.

In this chapter is declared of such kingdomes as are adioyning vnto that of Cochinchina, and of some notable thinges in them, with the rites and customes of the inhabitants.

The king-  
dome of  
Champa  
Rich of  
druggs.

Nigh vnto this kingdome of Cochinchina, there is another called Champa, that although it be poze of gold and siluer, yet is it very rich of drugges and gallant wood, and great stoare of prouision. This kingdome is very great and full of people, & they somewhat whiter then those of Cochinchina, they are as nigh & as willing to become Christians as their neighbors but for the performance thereof, they doo lacke that which the other doo. They haue the same lawes and ceremonies as well the one as the other, and are all Idolaters, and doo worshop the second causes, in the same order as the Chinos do, vnto whom likewise they do make one manner of acknowledging.

The king-  
dome of  
Cambodia.

From this Island you may go with ease vnto Malaca, leauing on the right hand a kingdome which is called Cambodia, the which is great & very full of people, and all of them affectioned to go to sea, and nauigation, by reason whereof they haue an infinite number of vessels: It is a very fertill country, with great stoare of prouision; there are Elephants in great number & Abadas, which is a kind of beast so big as two great buls, and hath vpon his snout a little horne. At this day there is one of them at Madrid, the which was brought out of the Indians to his maiesty, and many do go to see it for a strange thing, and neuer the like scene in Europe, whose skinne is so hard (according vnto the report) that no man although he be of great force and strength can passe it with a thrust. Some haue saide that it is an Unicorn, but I take it for the contrarie, and they are

of

of my opinion almost all those that haue bene in those partes, and haue seene the true Unicorn.

In this kingdome there is a religious man of the order of S. Dominicke, called frier Siluester, whome God did carrie into those parts for to remedy the soules that are therein: hee dooth imploy himselfe to learne their naturall language, and to preach the holy gospell in the same tongue, and hath them likewise prepared, that if he had any companions for to help hym, they should obtayne much fruite for the heauens: he hath sent and requested for some vnto the India of Portingall, but they would neuer send him anie, peradventure by some sinister information, by men which the diuell doth marke as instruments, for to stay and let the saluation of those soules, for euer to remaine in his tyrannicall power. This frier did write a letter vnto Malaca vnto frier Martin Ignacio, and vnto other religious men, intirely requesting them for the loue of God, to giue such order that hee might be holpen with some religious men, of what order soeuer, with certification that therein they shall doe great seruice vnto God, and put remedie in those soules, whome he dare not baptise, for feare that after lacking the euangelical refreshing, to water and cherish them, they retarne to bring forth that euill fruit of Idolatrie. This petition did not take effect according to his desire, for y there was not to serue his turne, nor any that was vnnoccupied. They understood of him that brought this letter, that the king of that kingdome had in great veneration the sayd father Siluestro, in so ample manner, as was the patriarch Joseph in Egypt: hee had in all that kingdome the seconde place, and every time that the king would speak with him, he gaue him a chaire: and gaue him great priuiledges, and licence for to preach the holy gospell throughout all the kingdome without any contradiction, and for to edifie the churches and all other thinges whatsoeuer he thought necessarie: this king himselfe helping thereunto, by giuing of great gifts and charitie. He said also that in al y kingdome there were erected many crosses, and were had in great reuerence. And for y confirmation of the truth hereof, the aforesaid frier Ignacio did see in Malaca a present y the king of this kingdome of Cambodia did send vnto another friend of his: and amongst many things contained therein of great riches & curio-



tie: there were two crosses very great and well made, of a gallant wood & very swete, and all garnished very richly with silver and gold, with their titles enamiled.

The king-  
dome of Sian.  
The mother  
of Idolatrie.  
The king-  
dome of Sian.  
The mother  
of Idolatrie.  
The king-  
dome of Sian.  
The mother  
of Idolatrie.

High unto this kingdome is that of Sian, in the hight of foure score degrees from the pole Arktike, and three hundred leagues from Machao, whereas the Portugals do go to trade: It is the mother of all Idolatrie, and the place from whence hath proceeded many sectes, unto Iapon, China and Pegu. It is a flourishing countrie and well replenished of all such things as be requisite for to merite the name to be good. Where be in it manie Elephants and Abadas, and other beasts that are nourished in that countrie: besides this, it is very rich of mettals, and gallant swete woods. The people of this kingdome for the most part are faint-hearted or cowards, for which occasion although they are infinite in number, yet are they subiect unto the king of Pegu, who ouercame them long time since, in a battell (as afterwards shall be declared:) and they doo pay him ordinarily great and heauy tributes. They would be conuerted very easily unto the faith of Iesu Christ, and would leaue their Idols, if they had any to preach vnto them: yea, & would subiect themselves vnto any king or Lord that would fauour them, and not vnto this whom now they do obey, for that hee dooth intreate them tyrannously. They haue amongst them many religious men after their fashion, who doo liue in common, and leade an asper and sharp life: for the which they are had of al the rest in great veneration. The penance which they do is wonderfull & strange, as you may iudge by some things that I will declare here: amongst a great number that be tolde of them, there are none of them that can marrie, neither speake to any woman, & if by chance he do, they are without remission punished by death. They go alwayes barefote, & very poorly apparelled, & do eate nothing but rice & greene herbes, and this they do aske for charity every day, going from doore to doore with their wallet at their backs, alwayes with their eyes looking on the ground, w<sup>th</sup> such modesty & honesty, that it is to be wondred at: they doo not craue their charity, neither take it with their hands, nor do any other thing but cal or knocke, & stand still, till such time as they giue them their answer, or put some thing into their wallets. It is tolde them for a truth, that many times for penance they

do put themselves stark naked in the heate of the sunne, which is there very great, for that y<sup>e</sup> countrey is in twenty five degrees of the Equinoctiall, whereas they are much troubled there with gnats, whereof there is an infinite number, and is a thing that if they did passe it for Gods sake: it is a kinde of martyrdom of great desert. God for his mercy lighten them with his grace, that this which they do smally vnto the profite of their soules, may bee the occasion that after they are baptised, they may deserue for the same many degrees of glory.

Likewise in secret they doo great penance, and doo rise vp at midnight to praye vnto their Idols, and they do it in quiers, as is vsed amongst vs Christians. It is not permitted them any rentes, nor any other kinde of contradation: and if they be seene to deale in any, they are detested and hated, as an heretike is amongst vs.

For this kind of asper liuing (the which they do, according vnto the report) for the loue of the heauen, and that with great zeale: they are respected of the common people for saints, and for such they do reuerence them, and do commit them vnto their prayers, when they are in any trouble or infirmity. These and many other things mo be declared of them in like order, which may serue for to confound vs, that confessing, we do not obserue & keepe, having for the same our sure reward, not of humaine interest, but that which God hath prepared for the good in heauē.

The law of the Gospell in this kingdome would bring forth much fruite, for that the people are charitable, and louers of vertue, and of them that haue it. This experience had the father Ignacio and his companions in China, at such time as they were prisoners, where there were in a city certain ambassadors from the king of Syan, who were bound to the court, and there they vnderstood that the Spaniards were sentenced to death for entring into that countrey without licence: they went to visite them, & when they saw them with their asper habites and very poorly, & did resemble very much the habit of their religious men, they had so great affection vnto them, that ouer and aboue they sent the good charity, the which was two bags of rice, much fish & fruits: they did offer to the al the mony they would desire, & to ransom them in al that the Iudges would demand of them: in recompence of this good wil they shewed vnto y<sup>e</sup> Spaniards, they

bid verifie that also saide, that they are great louers of vertue.

## CHAP. XXII.

Of many other kingdomes that are in this new world, and of their names and properties, but in especiall, of that famous Cittie of Malaca.

The king-  
dome of Lu-  
gor, and that  
of Patone.

Gold, pepper  
and drugs.

The king-  
domes of Pa-  
on and Ior.

The straight  
of Malaca is  
vnder the  
line.

Nigh vnto this kingdome of Syan there are two kingdomes together, the one of them is called Lugor, and the other Patanc, they belong both vnto one king, who is a *Moze* and of the linage Malaya, yet notwithstanding the people of these kingdomes are Gentiles, and doe vnderstande in them to haue great good will to become Christians, if they had anie to preach vnto them the Gospell. The lande is very rich of gold, Pepper and of drugges, but the people faint hearted and cowards, and for little: for which occasion they are more giuen vnto thinges of contentment and pleasure, then vnto wars or brawlings.

At the ende of this kingdome is the Straite of Malaca, in the which there are two small kingdomes, the one of them is called Paon and the other Ior: the people of the first are the most traitorous that are in all the whole worlde, as the Portugals haue many times experimented, and those of the second kingdome: sometimes they are in peace, and sometimes in warre with the said Portugals. They will haue peace when they do see themselves in necessity of the same, but war ordinarily. These two kingdomes are haile *Mozes*, by reason whereof it seemeth that with an euil wil they wil be reduced vnto the law of the gospel, if that by the help of God they be not mollified of their hearts.

This straight of Malaca is vnder the Equinotiall line, and is accounted from the kingdome of Cochinchina vnto it, 376 leagues: this is an euill straight and very dangerous for ships that passe thorough it, for very few times it is without stormes or some other greater danger, as it happened vnto a verie great shippe in the mouth of the straight, in the presence of frier Martin Ignacio, the which in verie little space, was swallowed by with the sea, & in it more then three hundred thousand ducats in merchandice that was within her, although the

successes

successes thereof our people did attribute it more vnto the iust iudgement of God than vnto the storme, for that according as they were informed, they had committed gricuous offences, at the time when the sanke: for being very nigh with his shippe in the which he went, and many other more, they felt not, neither had any suspicion of any danger. From this straight to go vnto Malaca, you coast alongest the sea, five and twentie leagues: all which coast is full of great mightie and thicke woods: by reason whercof, as also for that it is not inhabited, there are many tygers, elephants and mightie great lycards, and other furious beastes.

The citie of Malaca in our pole articke is eleuated from the equinotiall onely one degree: of ancient time it was the most principallest citie of all these kingdomes, and resident therein a mightie king a *Moze*, but after it was conquered by the Portugals, who in these wars did wonderfull thinges of great force & courage: they did dye south all the *Mozes* out of the same, and out of all the borders, and made of their Mezquita or temple, (which was a singular peece of worke) a high church, as it doth remaine vnto this day: there are also three monasteries of religious men, one of S. Dominicke, an other of S. Francis, and the third of the companie of Iesus, or Iesuites. It is a verie temperate countrie being so nigh the equinotiall line: the reason is, for that euery weeke ordinarily it rayneth three or foure times, (which is the greatest cause of health in all that countrie) and thereby is made woonderfull fruitfull, and with great abundance of provision, but particularly of fruites, for there is great store, and some sortes neuer scene in Europe, amongst the which there is one, y<sup>e</sup> is called in the Malaca tongue Durion, and is so good that I haue heard it affirmed by manie that haue gone about the worlde, that it doth excede in saueur all others that euer they had scene, or tasted: it is in forme like vnto a mellow, whose rype is somewhat harde, and hath vpon it little white prickles which seemeth like haire, and within the fruite be partitions, which be of the colour like vnto maniar blanco, and of so good saueur and tast as it. Some do say that haue scene it, that it seemeth to be y<sup>e</sup> wherewith Adam did transgress, being carried away by the singular saueur. The leaues which this tree yeldeth, are so bigge that a man may couer him-  
selfe

A daintie  
kind of meat.

selfe with one of them. which mee thinketh is but coniecture or  
 defining; but there is Cannastola for to lade shippes very bigge  
 and good, and of a singular effect, one of the notablest things in  
 this kingdome, & is a marvellous tree of an admirable vertue,  
 the which putteth forth so many rootes of so contrarie vertue,  
 that those which grow towards the orient be good against pay-  
 son, agues, and many infirmities that do war against humaine  
 life, & those rootes that grow towards the west, be ranke pay-  
 son, & in effect, all cleane contrarie unto the first. So that it see-  
 meth here to be founde two contraries in one subiect, a thing  
 which in philosophie they were wont to count impossible.

This citie is of great contraction, for that there come the-  
 ther all the kingdomes that we haue spoken of, and from many  
 other more that are nigh thereabouts: but in particular a great  
 number of great ships from the Indians, Canton, Chincheo,  
 and from many other places, likewise the Iapones carry thither  
 their siluer to sell, & those of the kingdome of Syan carry many  
 things very curious, but especially cloues, and pepper of the Is-  
 land Malucas, and those of Burneo bring much sanders & nut-  
 megs, and those of Iaba & Pegu, bring the wood of aguila, and  
 those from Cochinchina & Cham bring great store of wrought  
 silke, dyogges, and spicerie, and those of Samatra or Trapoua-  
 na much golde and wrought things & fine cloth of Vengalas &  
 Coromandel. All these and other things, make this citie fa-  
 mous and plentifull, as also very much enlarged of the Portuga-  
 ls that go thither ordinarily every yeare, and traffike there.

## CHAP. XXIII.

Of some kingdomes of the newe worlde, and of particular  
 things that haue bene seene in them, and treateth of the  
 citie and riae of Ganies.

**O**ther against this famous citie of which so many things  
 may be spoken of, is that mightie kingdome and Island of  
 Samatra, called by the ancient cosmogrofers Trapouana, which  
 is (as some say) the Island of Ophir, whether y fleet went which  
 king Salomon sent, of which there is particular mention made  
 in the scripture, in the thirde booke of the kings cap. 9. & 10. and  
 in the Paralipomenon cap. 9. that went & returned againe laden  
 with

The Island of  
 Samatra sup-  
 posed to be  
 the Island of  
 Ophir.

with gold & rich tymbre for to adorne the temple of Ierusalem,  
 and of many other curious things, whose memorie doth remain  
 unto this day amongst the naturall people, although diffusedly.  
 But not so much as those that haue it out of the holy scripture,  
 neither so true. This Island is vnder the equinoctial line, so that  
 the one halfe doth extend vnto the pole artick & the other halfe  
 vnto the pole antarticke. It hath in longitude 230. leagues,  
 and in latitude thre score & seuen leagues: and is so nigh vnto  
 Malaca, that in some parts it is lesse than ten leagues. In this  
 kingdome there are many lords & rulers, yet he y hath the grea-  
 test part thereof is a More, and is called Achan, it is one of the  
 richest Hands in al the world, for y it hath many mynes of fine  
 golde, of the which (although there is a law y they cannot take  
 out of the more than is necessarie) yet there is great abundance  
 carried from thence to Malaca, Turkie and many other places.  
 There is gathered vpon this Island great abundance of pepper  
 and beniewyn of Boninas in great quantity, out of whose trees  
 (whereof there is great woods) there come forth so sweet a smell  
 that it seemeth an earthly paradise, and was wont to be smelled  
 twenty leagues at sea, for which respect the ships that saile that  
 way do come so nigh the lande as they may to haue the comfort  
 of that smell. There is also much Camphora and all kinde of  
 spices, by reason wherof there cometh vnto this kingdome to  
 traffike, many Turkes that come in ships and soylles out of  
 the red sea. Also there doth traffike thither those of the kingdome  
 of Sunda, Iaua the great, and Ambayno, and others that are  
 there nigh vnto them. Vnto this Island came certaine Portuga-  
 ls to buy and sell, whereas they were all slaine, and some for  
 the profession of the faith, for the which they are holden for mar-  
 tyrs of Iesu Christ, by the opinion of christians that doo dwell  
 nigh, when they vnderstand cause. The most part of this king-  
 dome are Mores, & therefore they do abhor the christians, & do  
 make with them all the warres they can, but in especiall with  
 them that dwell in Malaca, whom many times they haue put  
 in great danger of their liues, and losse of their goods.

Running from this kingdome of Malaca by the north & north-  
 west coast is the mightie kingdome of Pegu, the which is in big-  
 nes greater than Samatra, & equall in riches, especially of pearls  
 and al sorts of stones, & very fine christall: there is great store of

provision.

The richest  
 Island in the  
 world.

provision and an infinite number of people, and the king thereof is mightie: to whom (as we have said) the king of Cyan both pay tribute, because he overcame him in a battaile which he had w<sup>th</sup> him, in the yeare 1568. according vnto the common opinion: the occasion was, that vnderstanding, how that the saide king of Syan had in his power a white Elephant. (whome those of the kingdome of Pegu do worship for God) the king sent to buy the same, and to giue for it so much as he would esteeme or value it: but he utterly denied the same, and saide that he would not let him haue it for all that he had in his kingdom: the which caused so great anger vnto the king, that he called together all the souldiers that he could make, with determination to get by force of armes, that which he could not by faire meanes and great riches: in the which he did so great diligence, that in a fewe dayes hee had toynd together an armie of a million and five hundred thousande of men of warre, with whome hee departed vnto the saide kingdome of Syan, which was from his kingdome two hundred leagues, and did not onely performe his pretence in bringing away the white Elephant, but did also make the king tributarie, as he is vnto this day, as hath bin declared vnto you.

The rites of the people and priestes of this countrie, doe resemble much those of the kingdome of Syan: they haue amongst them many monasteries of men that liue honestly, solitarie, & with great penance, and people verie apt to receiue the holy gospel. For ouer and aboue that they are docible and of a good vnderstanding, they are men which do studie philosophie and are well inclined and charitable, and haue a particular affection vnto vertue, and vnto such as they do knowe that haue vertue, and very friendly to remedie the necessitie of their poore neighbours.

Going from this kingdome towarde the north is the kingdome of Arracon, verie plentifull of provision, but fewe things of contraction or marchandice, which is the occasion that it is not well knowne to the Spaniards, for that they haue not gone thether. They doe vnderstand of the naturall people, and of their customes, that they are very apt to receiue the holie gospel.

From this kingdome along the same coast, you came vnto the

An armie of  
a million and  
five hundred  
thousand me.

The king-  
dome of Arra-  
con.

the kingdome of Vangala, through the which doth passe the riuer Ganges, one of the foure that comine forth of paradise terrenall, the which being vnderstood by a certaine king of this kingdome, he determined to cause some to ascend by that riuer, till such time as he had found the head spring or head thereof, and therewith paradise: for the which effect he commanded to be made diuers sortes of barkes both small and great, and sent in them by the riuer certaine men (of whose diligence hee had long experience, & were provided with victuals for many daies, and gaue commandement that presently after that they had discovered that which hee desired, that they should returne with great speede, so as to giue him particular and true relation, with pretence forthwith to go himselfe to inioy the things which he thought necessarie to be seene, and worthy to be desired, of his trauaile, and in a place so delightfull.

These men did navigate by the riuer many monethes, and came vnto a place whereas the water came forth so softly and with so small noyse, which gaue them to vnderstande that they were not farre from the first head thereof, which should be paradise that which they went to seeke. They gaue to vnderstand that in this place, after they had seene so many tokens, & comforted themselues with maruellous sweete smells, and aires of great delight, they thought verily that they had bin in the paradise terrenall. And moze, when as they came vnto that place, where as the riuer did runne so peaceable, and the ayre so delicate and sweet, there entred into the hearts of them all, so great and extraordinary ioy, that they seemed to be in the true paradise, and forgot all the trauaile that they had passed for to come thether, and of any other thing that did signifie paine or griefe. But when they did intend to go forthwardes with this their pretence and intent, and therunto did put all diligence possible, they found by experience that all their trauaile was in vaine, and howe that they remained alwaies in one place: and coulde not vnderstand from whence did come or proceede that contradiction, they could not find in the waters by reason of the peaceableness thereof.

This experience being done, attributing it vnto a miserie because they could not get a shore, they returned backe againe by the same riuer, till they came to their owne kingdome, whereas they

The king-  
dome of Van-  
gala.

they arrived in a very short time, and gave their king to understand (who sent them) all as afore said, and many other things more, the which I do leave out for that I do take it apocrypha. They hold it for a certaintie that the rivers Eufrates and Tygris are not far from this river Ganges, and it seemeth to be true for both of them do discharge their currents of water into the Persian sea, the which is not farre distant from this kingdome.

The people of this kingdome haue this river in great reuerence, which is the occasion, that they neuer enter into the same but with great respect and feare. And when they do washe or bath themselves in it, they haue it for a certaintie that they remaine cleare from all their sinnes. Likewise this kingdome with great ease might be conuerted vnto the catholic like faith as it seemeth, for that they haue amongst them, many mozaall rites, ceremonies, and vertues.

#### CHAP. XXIII.

Of the kingdome of Coromandel and others his borders, and of the citie of Salamina, whereas was and died the glorious Apostle S. Thomas, and of the power and riches of the king of this kingdome, & the order of their buryinges, and other things of great curiositie.

Running alongest the coast from Vengala, is the kingdome of Masulapatar, and certaine other kingdomes nigh vnto the same: they be all Gentiles as the rest of their borderers. yet it is vnderstood, with great facilitie they would leaue their opinions. It is a kingdome that hath great abundance of provision, and lacke of things of contraction or marchandice, which is the occasion that they are little known.

Trauailling a little forwarde, is the kingdome of Coromandel whose chiefe citie is called Calamina, and nowe vulgarly Malipur, and is there whereas was martyred the happy Apostle S. Thomas. And they say that at this day there remaineth some of his reliques, by whom God did many miracles. The naturall people therefore haue a particular memorie vntill this day of that saint.

This

This citie at this day is popularized with Portugals and with the naturall people: there is in it a church, wherein is comprehended the house whereas was, and died the holy Apostle: this countrie belongeth vnto the king of Visnaga, who although he be a Gentile, he hath great reuerence and respect vnto the house of the holy Apostle, and for particular deuotion he doth giue euerie yeare a certaine charitie. There is in this citie two conuents of religious men, the one of the companie of Iesus, and the other of the order of S. Francis.

From this citie of Calamina to that of Visnaga there whereas the king is, it is five and thirtie leagues by land. This king is mightie, and his kingdome very great and full of people, and hath great rentes. They say that onely the rent he hath of fine gold, is worth vnto him three millions, of the which he spendeth but one onely, and doth keepe euerie yeare two millions in his treasure, the which according vnto the report & fame, is at this day with many millions. He hath twelue principall or chiefe captaines, and euerie one of them hath the gouernement of an infinite number of people & hath great rent for the same, for he that hath least rent hath five hundred thousand ducats yearely. Euerie one of them are bound to giue the king to eat, and all the people of his house, one month in the yeare: so that by this account the twelue captaines which are the lordes of the kingdome (and as wee might say) dukes, doo beare his cost all the whole yeare. The million the which he doth spend, is in gifts and in extraordinary things. The king hath in his house, what with wiues, seruants and slaues, nigh about fourtene thousand persons, and in his stable ordinarily a thousand horse, and for his seruice and garde eight hundred elephants, of which he doth spend euerie day eight hundred ducats. The garde of his person is foure thousand horsemen, to which he giueth great wages. He hath also in his house three hundred wiues besides a great number of concubines: they goe all gallantly apparelled, and with rich iewels, of the which there are of great estimation in y<sup>e</sup> kingdome; they do almost euerie three daies change newe colozs of apparell. They do ordinarily vse colozs of precious stones, such as are called in spaine ojo de gato cats eyes. They haue great store of sapphires, pearles, diamonds, rubies, & many other stones, y<sup>e</sup> are in that kingdome in great abundance.

Amongst



Amongest all these wiues there is one that is as legitimate, whose children doo inherite: and if it so fall out that she is barren, the first that is bozne of any of her other doth inherite: which is the occasion that they neuer lacke a successor in that kingdome.

When the king of this kingdome doth die, they do carrie him forth into a mightie field, with great sadnesse and mourning apparell, and there in the presence of those twelue peeres afore saide, they do burne his bodie with wood of Sandalo, which is of a great smell, with the which they do make a great fire.

After that the bodie of the king is burned and consumed, they throwe into the same the wiues that hee best loued, with seruants and slaues, those that he most esteemed in his life time: the which they do with so great content, that euery one dooth procure to be the first for to enter into the fire, and they that are last, do thinke themselves unhappie. All these do say that they go to serue the king in the other life, whereas they shalbe with great ioy. This is the occasion that they goe with so good a will to die, and carrie with them the most richest and bestiuall apparell they haue. If this is gathered that they do beleue the immortallitie of the soule, for that they doo confesse there is another life, and that thither they do returne and liue for euer without ende. They are people that would be conuerted with the like facilitie vnto the holy gospel as their neighbours, if there went any thither to preach.

Where scoze and tenne leagues from this citie, there is a Pagode or temple of Idols, whereas is a rich faire euery yeare, it is a very sumptuous building, and edified in a place so high, that it may be seene many leagues before you come vnto it.

It hath ordinarily foure thousande men of garde, who are payde with the rent of the temple, the which is rich and verie good. There is nigh vnto the same many mynes of golde and precious stones, and that is taken out of them is rent vnto the temple. There is in it a priest of the Idols, whom they call in their language brama, and is as the high priest in that countrie. All the people of the land do come vnto him, to vnderstand the doubtles of their manner of liuing, and he doth dispence with them in many things that be prohibited by their lawes, which he may do according vnto the sayd lawes, and many times he doth

both dispence with certaine of the. But here one to be laughed at, which is that when a woman cannot suffer the condition of her husbande, or is wearie of him for other occasions, she goeth vnto this Brama, and giuing vnto him a peece of golde, which may be to the value of a ducat in Spaine, he doth vnmarry the, and setteth her at libertie that she may marry with an other, or with many if she please: in token of this she is giuen a marke with an yron vpon her right shoulder, so that with that alone she remaineth at libertie, and her husband cannot do vnto her any harme for the same, neither compell her to returne againe to his company.

A strange custome.

There are in this kingdome many mynes of verie fine diamonds, and are had in great estimation, and very well known in Europe. There hath bene found in them a stoue so fine and of so great value, that but few yeares past, the king did sell the same vnto an other mightie king his borderer, called Odialcan for a million of golde, besides other thinges of value that hee gaue him ouer and aboue. It is a healthfull countrie, with verie good and fresh ayre, rich of provisions, and of all other necessaries, not only for the humane life: but also for curiositie and delihtes that be therein. It is in fourtene degrees towardes the pole arctico. All the people therein are saint hearted and cowards, and for little trauaile, which is the occasion that they are nothing affectionate vnto warres, and is vnderstande, with great facilitie they would receiue the gospel.

A diamond sold for a million of gold.

Right vnto the same there is another little kingdome called Mana, in the which there is a towne with Idolingals, which is called in their language Negaparan, there is in the same a count of the order of S. Francis, whose religious fryers, although they are but a few, do occupie themselves in the conuerting of the naturall people thereof, and it is to be beleued that they shall reape much fruit and good, for they haue giuen shewes of the same: for that about three yeares past the prince of that countrie was conuerted, by the preaching of the same fryers, who went now to receiue the holy baptism with great and incredible ioy vnto the christians. All the rest of the kingdome (as it is beleued) will shortly imitate him. In this land there are many pearls and aliofer, al very good, round and fine.

## C H A P. XXV.

This chapter treateth of manie kingdomes of that newe worlde, the rites and customes of the inhabitants, and of some curious thinges.

**T**he afoze saide father, Martin Ignacio departed with his companions from this coast, and went towards the Ilands of Nicobar, wheras are many *Pores* & gentiles, al mingled the one with y other. They did not stay there, but presently passed to the towne of Cuylan, which is inhabited with *Portugals*, & from Malaca 416. leagues. This Iland is situated frowne into ten degrees vnder our pole, & hath in longitude, threescore and six leagues, and nine and thirtie of latitude. Of olde time it was an Iland much celebrated, & in those partes had in great reuerence, so; that it is saide that there dwelt & died there in times past men, whose soules are in heauē, and are celebrated & honored by the of the countrie as though they were gods, with many sacrifices and orations, the which they do ordinarily. There come from other kingdomes bordering therupon, vnto this Ilande, many pilgrimes, but our people could neuer vnderstand the ground & occasion thereof; neither how they lived, whom they doo hold for saints. There is vpon the same Iland a very high mountaine which is called Pico de adan which farther Martin did see, & did heare the naturall people thereof say, that it had that name, so; that by the same, Adam went by into heauen: but what Adam it was they could not declare.

There is on this Pico like a monasterie, the which the naturall people doo call Pagode: At one time they had therein an Apes tooth, the which they did worship for their God: and there came thither vnto that effect, some two hundred and thre hundred leagues. It so happened in the yeare 1554. the vizroy of India, called Don Pedro Mascarenas sent an army vnto this kingdome, with many *Portugals*, with intent to reduce them vnto the obedience of the king of *Portugall*, all of that countrie, as they were befoze, who few yeares past, did rise against them, and toke away and denied their feiwer. The souldiers did sack that Pagode or monasterie, and thinking to finde some treasure therein, they broke it, and beat it downe vnto the foundation:

and there they found the afozesaid apes tooth, the which they did worship, put in a chest of golde and stones, and carried it vnto Goa, vnto the said vizroy. When that this was vnderstood and knowne to other kings their borderers, and vnto him of Pegu, of this losse (the which of them was iudged to bee great) they sent their Ambassadors to the said vizroy, that they might in the name of them all, demaunde the saide tooth, the which they did worship, & to offer for the ransome thereof seven hundred thousand ducats of gold. The viceroy would haue giuen it them for that quantitie of gold which they did offer, & would haue done it in effect, if it had not bin for the archbishop of Goa, who was called Don Gaspar, & other religious me, who did disturbe him putting great scrupulositie, & laide vnto his charge the hurt that come by their Idolatrie, in giuing them the same, of the which he should giue a straight account vnto God. The which did so much in him, y he dispatched away the embassadoz: without any regard of the gold y they would haue giuen him in their presence, he did deliuer y same vnto the said archbishop & religious men, & they befoze their eyes did break it, & burnt it, & threwo the dust thereof into the sea, which was not a little woonder vnto the said embassadoz, to see how little they did esteeme so great a quantitie of golde, and for a thing which they esteemed not, but threwo it into the sea with so great liberalitie.

This Ilande is fertile, peaceable, & healthfull, and all full of woods, and there are mountaines very thicke of orange trees, *Siders*, *Limas*, *Plantanos*, & *Palmas*, and many *synamon* trees, which be the best in all the worlde, & of most strength & effect, for y which they go to buy, for to bring it vnto Europe, & they giue it for a small price. Likewise there is pepper, but the naturall people did pull by certaine hills that were full of it, & of *sinamon*, because they saw there came from farre to buy these two commodities, & fearing y it would be an occasion y their countrie would be taken from them. It is a countrie of great prouision, & both bring forth mightie elephants, and they say that there is many mynes of *diamonds*, *rubies*, & other stones y are called *girasolis*. In no part of this orientall Indies, there was none of so good a beginning in the couersion of the soules, as was in this Iland, so; that certaine religious friers of the order of S. Francis did laboꝝ very much, and did baptise in a few daies moze than fiftie

thousand soules, which gaue to vnderstand that with a beue  
god will they did receiue the law of the gospel, and had coised  
many churches, and fourteene monasteries of the same religi-  
on: but few yeares past, a king of that kingdome, being weary  
of certaine things, which in all that Indians are very publike.  
he forsooke the religion & faith he had receiued, and did rase & de-  
stroy many postingals & where there inhabited, thrusting forth  
all & religious men that did baptise, & minister the sacraments.  
This euill king was called Raxu. Many of them were chri-  
stened, & content w<sup>th</sup> the faith of Iesu Christ they had receiued,  
detesting & which this tyrannous king had done, they went &  
dwelt in & company of the postingals, & others did build a towne  
the which is called in their language Columbo, where is a  
great number of them: vnto this day do inuade throughout al  
that kingdom the crosses, in token of their ancient christianitie:  
alongst all the coast they doe vse many Galiotas or gallies, &  
goe with them, robbing and spoiling al thereaboutes. The na-  
turall people doe say, that with a god will they would againe  
returne and receiue the law of the gospel, if they had it there  
preached. From this Iland after they had passed a little gulf,  
they came vpon the coast of a kingdome called Tutucurui, and  
ran all alongst the coast of the same, running from the cape of  
Comerin to Cuylan: Here there is a Pagode or temple of their  
gods very great and rich, thither come all the Gentiles of that  
kingdom, at certain feasts in & yeare with great deuotion: there  
is in it a triumphant chariot, so great that 20. horse cannot  
moue it, they bring it forth in publike vpon their festiual daies,  
& is carried by elephants, & by an infinite number of men, who  
voluntarily do hale and pull at certaine ropes & are made fast  
therunto. Vpon the highest of this chariot is made a tabernacle  
very richly adorned, and within the same an Idol, whom they  
do worship: then immediately vnder the same are & kings wives  
that go singing. They doe bring it forth with much musicks &  
reloysings, & do carry it a good way in procession; and amongst  
many thinges of honoz that they doe vnto it, they do vse one so  
brute and beastly as the reader may well iudge thereof, which  
is, that many of them doe cut peeces of their owne flesh, and  
doe throwe it vnto the Idol, and the other not contented  
with this, doe throwe them selues on the groundes that the  
chariot

Abzuth vs.

chariot may passe ouer them, and there they remaine all to pee-  
res. Those that do die in this sort, they account them for great  
saints, and are had in singular veneration. Many other maners  
and fashions of idolatrie is declared of this kingdome, and more  
beastly than this we haue spokē of, the which I let passe, because  
I would not be tedious in this Itinerario. All the people of this  
kingdom, be very bad and ill inclined, for which cause & fathers  
of the company of Iesus, that are in certaine towne nigh vnto  
the same, cannot as yet bring them out of their errors, although  
they haue put therein great care and diligence.

Vpon the same coast, & a little distant from this kingdom there  
is a towne of Postingals called Coulan, and 25. leagues fur-  
ther a citie which is called Cochin, in the which there are reli-  
gious men of S. Francis, of S. Dominicke, of S. Austin, & of  
the companie of Iesus, who haue there a very good studie, or se-  
minarie, whereas they do bring forth much fruite. Nigh vnto  
this citie is Santo Tome, whereas are many baptised and good  
christians, very abstinent and chaste, vnto whom the patriarches  
of Babylon doe prouide them of bishops: the authoritie where  
with they do it, is not knowen, nor whence they haue it, for  
that as I do vnderstand, the seat apostolicke did neuer giue it  
them. About the same matter, at this present there is in Rome  
a bishop of this kingdome, and one of the kingdome of Pimien-  
ta, with whom I haue talked diuers times, and is come the-  
ther to giue his obedience vnto the Pope and to knowe of  
him the order that his pleasure is should be obserued, in recei-  
uing of those bishops which come thither by the commandement  
of the patriarche. In this kingdome there are many kings, but  
the principallest of them is he of Cochin, and next vnto him, he  
of Coulan, & nigh vnto them are many petite kings, as is hee of  
Mangate & Cranganor, and are all Gentils, although amongst  
them there are mixed many Mozes. Where hath bin found in  
this kingdome certaine Jewes, that haue gone frō Palestina &  
those parts. There is in this countrie vniuersally, a lawe verie  
strange and little heard of, which is, that the sonnes doe not in-  
herite after their fathers, but his brothers sonne, and the reason  
they giue for the same, is, for & they haue no certaintie of their  
chilozen, for that they haue no wives proper nor appointed to  
themselues, I promise you it seemeth to me, their reason to be as  
barba,

barbarous as their law, for that the like incontinence doth follow their brothers children. They haue many rites & blindness amongst the, but one about all the rest, which is, y<sup>e</sup> in certaine feastes amongst them: they do vse bathes, & after that they are bathed, they say that they remaine free & cleare from all their finnes. They haue many augurines, of whom I will not in- treat, for that they are not worthy of memorie. In this country is gathered most of the pepper that is brought into Europe, for which cause this kingdome is called that of the Pimienta.

## C H A P. XXVI.

The chapter doth treat of many kingdomes of the newe world, and of the particular and curious things of them.

**T**He aforesaid father went from Cochin to the kingdome of Cananor, & passed by Tanaor & Calicut which is called of the naturall people Malabar they are little kingdomes, but in them much people. In that of Cananor there are inhabited many Portugals, and religious mē of the order of S. Francis: it is a countrie in all things like vnto Cochin, for which cause, and for that they obserue & keepe one manner of customs & rites, I remit the touching of this kingdome to the other aforesaid.

When forwarde on there are other two small kingdomes the one is called Barcelor, & the other, Mangalor, there be in them some christians: it is a good countrie & rich, and hath it for cer- taine, that within a little time, they will be all baptised. From this kingdome they went vnto Goa, a principall citie, and in- habited with Portugals, & is as the metropolitane of all those kingdomes: it is in fifteen degrees of height, and is set from Co- chin vnto it a hundred leagues, this citie is situated in a little Island compassed round about with water, and in compasse but onely foure leagues, and is deuided from the firme land of O- dialcan by a mightie riuer. It is a good countrie & peaceable, and doth inoy a very faire and pleasant riuer. In this Citie ordinarily is resident the viceroy of the India, and the arch- bishoppe: there are many Churches and couents, & besides the high church, there are fourteen parish churches, besides fifteen hermitages that are within and without the citie: there be four couents, all very sumptuous, of S. Dominicke, of S. Austine,

of

of saint Francis, and of the company of Iesus: And without the citie there is another of Recoletos Franciscanos reformed Francis friers.

High vnto this Island are those of Salcete and Bardes, there whereas the religious men of saint Francis, and the companie of Iesus haue certaine christian townes. Few yeares past, the Gentiles of Sancete did kill certaine fathers of the company of Iesus, in abhorring the faith, who died with great spirite and strength: so that I beleeue they went into ioy with God.

Beyonde Goa on the same coast towarde the North, is in eightene degrees and a halfe from y<sup>e</sup> towne of Chaul, & beyond that Balayn, & nigh thereunto Damaun: all these three townes are inhabited with Portugals, and the farthest is the prouince of Cambaya, subiect vnto the grand Tartar, or Mogor, by an other name. Two and forty leagues beyond that, is the citie called Diu, whereas is a very faire and good fortresse of Por- tugals, with a very great haue and sure, whose name doth ex- tend thoroughout all Turkey.

Two hundred and sequentie leagues beyond that, is the Citie of Oromuz on the coast of Persia, and in the same hath y<sup>e</sup> salde Portugals, an other fortresse, much better then that of Diu, and moze inepugnable: it is the biggest in all the Indians, but not of so great name as that of Diu. In this citie of Oromuz they gather nothing else but salt, and that in great aboundance, yet notwithstanding, it is replenished of all that may be imagined, for that there is brought thither from Persia, and Arabia, great prouision and many other curiosities. They say, that from this place they may easily go to Venice, taking their way to Aleph, and to Tripoli in Soria.

All this coast of the Indias vnto Persia, is inhabited with many and mightie kingdomes, in the which there an infinite number of people: one of them is that of Odialon, the which is very rich, and of much people, and all Mozes. High vnto this is another called Disamaluco, harde by the kingdome of the great Tartar, which in their language is called Mogor, the which, next vnto that of China, (I doo thinke) is the greatest in all the world, as may be collected in that which is declared of the mightinesse thereof, both in ancient and latter histories. On the other side of Oromuz is the kingdome of Persia, whose king

Islandes Sal- cete &amp; Bardes,

The towne of Chaul, Balayn. Damaun. Cambaya.

The citie of Diu.

The citie of Oromuz.

Odialon,

Mogor.

Persia.

is

The king- dome of Cananor, Tanaor, and Calicut.

is Xactamas, or Ismael Sophi, great Soldan of Egypt, descending by lineall descent from the Soldan, Campion Gaurio, whom Selim, Emperour of the Tartaros did overcome in battell, nigh unto Damasco, in the yeare 1516.

All those of this kingdome are Mozes, although they & the Turkes are as the Christians and heretikes, for that the Persians do follow the interpretation of the lawe of Mahomet, of certaine Alies, or doctors. And the Turkes go a different way, and do follow others. This contradiation and different interpretation of the lawe, is the occasion that betwixt the one and the other: there is ordinarily cruell warres: and it is the great mercy of God, for that the Turke may not haue any space, to come and do euill vnto his Christians, or if he do come, he shalbe ouertaken with the Persians, his enemy the Sophi, and intrapped with all the euill they can do vnto him: who that although he be a Moze, and of the sect of Mahomet, yet he is a friend vnto Christians.

## CHAP. XXVII.

Of other kingdomes and notable things that are vntill you come into Spaine, and to conclude, the compasing of the world.

Arabia Felix.

The red sea.

The lande of  
Abexin, that  
of Prester  
Iohn.

Nere vnto the Straite of Oromuz is Arabia Felix, where as all the inhabitants are of the sect of Mahomet, and do follow the same interpretation that the Sophi doth. So running a long by Arabia, you come straight vnto the red sea, or Arabico, the which hath foure hundred and fiftie leagues of Longitude, and in some partes it is of a mightie depth: the water thereof seemeth to be red, although taking it out thereof, it is white: the cause thereof is, for that the ground vnder the water is of the same colour. By reason whereof, when as the sun doth shine thereon, it seemeth red, and thereby it hath got the name the which it hath vnto this day. By this sea, and by that of Basora, the great Turk doth carrie much spicerie, silkes, and cloth of golde, and all riches out of the Orientall Indias, the which may easily be disturbed, but the way how, is not for this place now time. On the other side is the land of Abexin, which is that of Prester Iohn, a kingdome although it is very great, yet it extendeth

tendeth very litle on this coast. From this kingdome, or port going to the south west is six hundred leagues to Mazaubique, whereas there is inhabitation of Portingals. All this coast is blacke people, gentiles and Idolaters, and is in fiftene degrees in altitude towards the south, and in the same manner are all the rest that are inhabited from Mazaubique vnto the cape of Buena Esperansa. They are without memorie of the preaching of the gospel, if that God for his mercy doe not take pittie on them, and put into the heartes of some to goe thither and to procure the remedie of so infinite number of soules.

So after the sayd father had informed himselfe of all that is sayde, and of many other thinges moze, which is left out for to suite tediousnes, till such time as of them may be made a particular historie, hee departed from Goa and Cochinchina towards Portingall, and passed by the Ilandes of Maldiuia which are many, & all are inhabited with Mozes, nigh vnto the which they doe enter the pole Antartico, crossing the equinotiall from the coast of Arabia, from thence they sayled with a faire winde till they came right against the Iland of Saint Lorenzo, which is very great, for that it hath two hundredth seuentie and five leagues of longitude, and fourescore and tenne of latitude. All inhabited with much people, very quiet and ciuill: the faith of Christ was neuer preached amongst them, yet I doe beleue that if it were, they would quietly receiue the same. Passing from this Ilande, they came vnto the Cape of Buena Esperansa, which is another very good Iland, whose inhabitants and dwellers are much like to those of Saint Lorenzo: it is in the temperate Zona, & nigh vnto the Straights of Magellanes. This Cape of Buena Esperansa is called by another name the Cape Tormentorio: it is five and thirtie degrees large from the pole Antartico. And from Cochinchina vnto this Cape, they put one thousand three hundred, fiftie and eight leagues, that way which they do ordinarily Nauigate. When they doo passe by this cape, they were wont to haue great and strong winds. They go from thence to the Iland of S. Elena, which is beyond the Cape for wards, five hundred and seuentie leagues. It is not inhabited with people, but full of swine, goats, and great abundance of partridges, and in all the coast is great store of fish, the which is taken with great ease: it is but a little

Iland.

Mazaubique.

The Ilandes  
of Maldiuia.

The Ilandes  
of S. Lorenzo.

The Cape of  
Buena  
Esperansa.

The Ilande  
of S. Elena,



Island, and hath circuit no more then nine leagues.

From this Islande they do spauigate foure hundred leagues untill they come vnder the Equinoctial, vpon the coast of Guinea, returning vnto the pole Artike, in foure and sixty degrees in altitude ( which was almost at the same place from whence he departed at his going south ) after hee compassed the world. They passed in sight of the lande, and from thence they sailed southwards, and saue other land vntill they came vnto Lisbozne, hauing (after they had crossed the equinoctiall ) sayled a thousand foure hundred and fifty leagues. So that after the aforesaid father, frier Martin Ignacio had made his account of all that he had trauelled, from the time he departed from Sintel, til he returned vnto Lysbozne, in compassing the world, he found that it was nine thousand and sixty leagues by sea & by lande, besides many other leagues that he trauelled in China, and in other parts, of the which hee dooth make no account. All these leagues, are full of mightie kingdomes, and al o2 the most part of them, are subiect vnto the tyzanny of lucyfer. God for his infinite mercy conuert them, and take pittie on them, as hee did when that he came from heauen vpon the earth to die for all, & put into the heart of the king of Spaine, that amongst other good wo2kes, the which with his most Chzistian zeale dooth intend and do, for to pzocure this, which will bee, so much vnto the glo2y of God, and great desert of honoz vnto himselfe, the which he may do very commodiously, being as he is at this day Lord of all the Indies, and of the biggest part of all that new world.

This petition is wo2thy, that all we Chzistians doo desire of God, for that his holy name in all the world may be pzaised and exalted, and the sonnes of Adam, who for their sinnes are so dispersed and forgotten of God, and first beginning, they may go and inioy the happy and glorious kingdome, for the which they were created.

FINIS.